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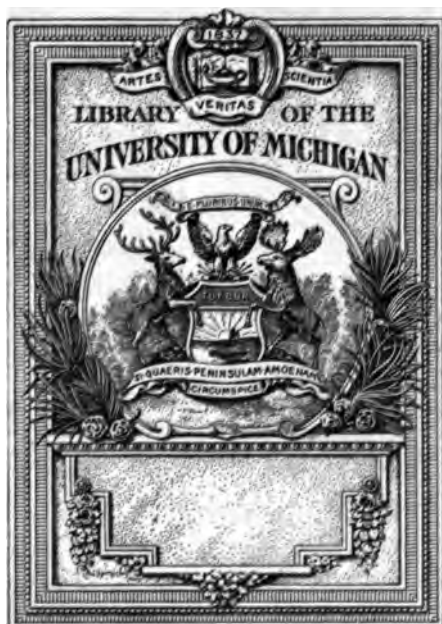
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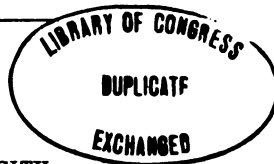
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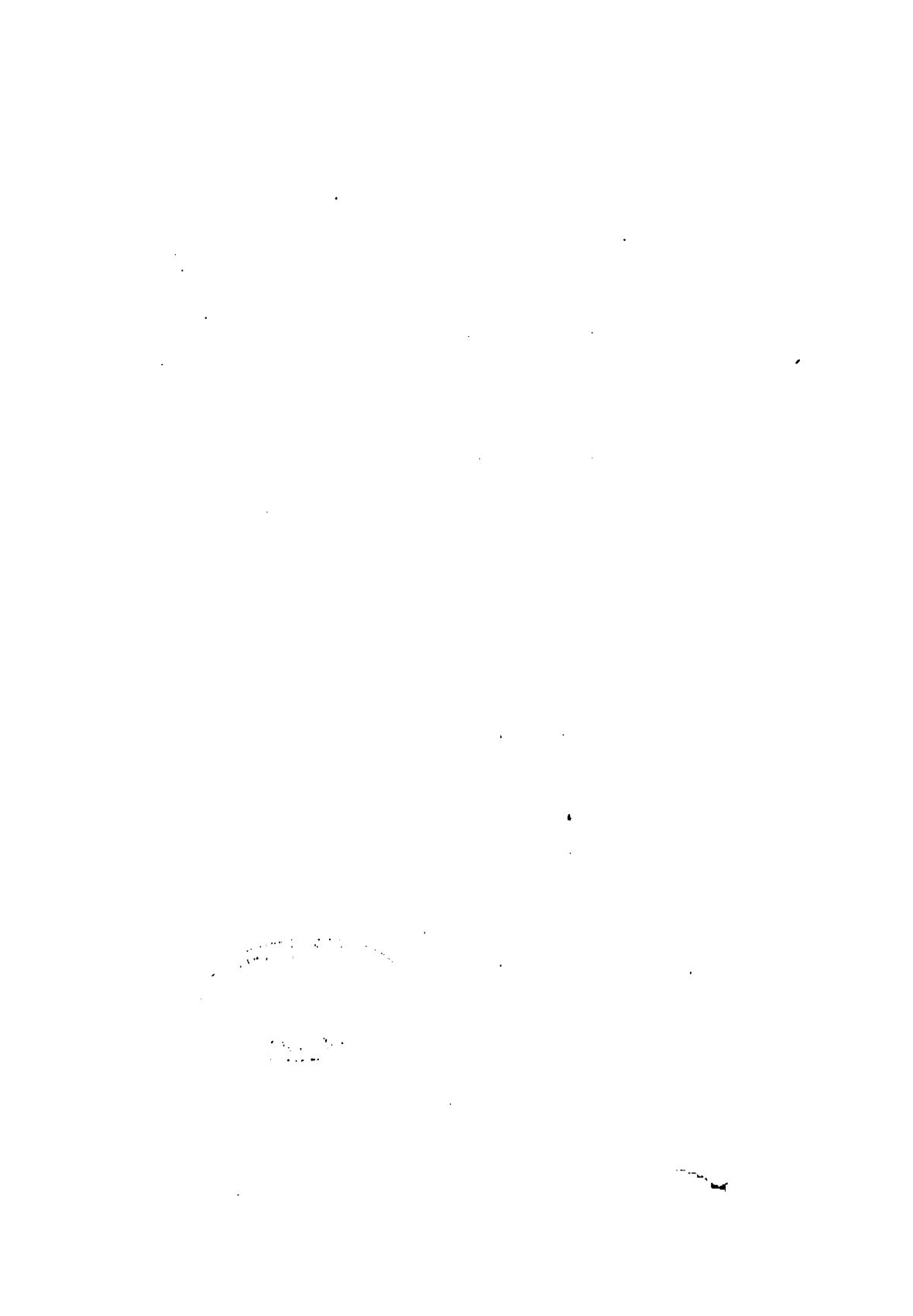
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# African Repository.

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## CHRISTIAN CIVILIZATION IN WESTERN AFRICA.

BY ALEXIS CASWELL, D. D. PROVIDENCE, R. I.

Is there hope of a Christian civilization in Western Africa? This is a question which has occupied the earnest attention of philanthropists, both American and European, for a long period.

The condition and hope of Africa has been the dark problem for many centuries. With the exception of the valley of the Nile, and a narrow belt bordering on the Mediterranean, Africa, as regards literature, civilization, and the arts, has remained substantially stationary for two thousand years. With a hundred different dialects, and as many independent tribes, they have, I think, had no single written language, and of course no literature; and, with few exceptions, no knowledge of the useful arts beyond those immediately necessary to the support of life. What spell of adverse nature, or what fiat of the Almighty, has hitherto bound them down to this stagnant condition we know not. So far as history knows anything about them, from the time of the Greeks to our own, it only knows them as broken up into many petty tribes, warring mercilessly upon each other, where slavery or death was for the most part the fate of the conquered.

At long intervals adventurous and intrepid travelers have attempted to penetrate Central Africa. In the eleventh or twelfth century the Arabs from the shores of the Mediterranean penetrated the country as far south as Timbuctu and the banks of the Niger, and planted colonies. They carried with them the Arabic language and Arabic civilization. At that time the city of Fez, now in the northern part of the kingdom of Morocco, was a renowned seat of learning. Its schools

of science, literature, and philosophy attracted the attention of all Europe and the East. From these Arabic colonies the Arabic language, no doubt, obtained a permanent foothold among the native tribes. Recent explorations have shown that the Arabic language is spoken by some of the more civilized and powerful tribes around the head waters of the Niger. Particularly is this true of the Mandingoes and the Foolaahs. Children are taught Arabic in the native schools. They are of course Moslem in faith. The great aim of instruction is to teach children to read the Koran and having them under the influence of the Mohammedan religion. This is almost the solitary instance, till our own times, where any permanent good has resulted from the attempts of foreigners to settle in Africa.

It is a painful reflection, from which we would gladly turn away, if it were possible, that human slavery has been almost coeval with the race. Neither patriarch, nor prophet, nor lawgiver, in former times, has seemed to comprehend its enormous wickedness. On no portion of the world has its blighting influence fallen so heavily as on benighted Africa. Her doomed children have been sold in the slave markets of every nation for two thousand years. And what is worst and most humiliating is, that for two centuries and a half the influence of Christian nations in aiding and abetting the slave trade has stimulated the avarice and cruelty of the native chiefs to increase the number of their captives as much as possible, and sell them to the fiendish traffickers in human flesh. Under this state of things there was no solitary place of rest. Every strong tribe was engaged in predatory warfare, every weak one in devising ways and means for protection.

With these facts before us, we need not ask why Africa has not long ago taken her stand among the civilized nations of the earth; why agriculture has not gathered rich harvests from her thousand fields of exuberant fertility; why commerce has not sought out her wealth, and borne it to the shores of happier nations; why the light of science and literature has not long since dispelled the thick darkness which broods over the land. But let us still find consolation in th

that the conditions of her degradation are not inevitable and unalterable. They may be changed and improved. War may give place to peace; despotism to equitable law; ignorance and superstition to good learning and a pure religion. Let us not commit so great a wrong against social philosophy, not to say religion, as to assume that Africa cannot be regenerated.

After these preliminary remarks, perhaps too extended, we propose to consider briefly the question with which we commence, viz, *whether there is hope of a dominant Christian civilization in Western Africa.*

In order to answer this question intelligently, we must first inquire what has already been done in this direction; and, secondly, inquire what grounds there are to encourage the expectation of ultimate success.

The English settlements on the West Coast, the most important of which is at Sierra Leone, and the Republic of Liberia, founded by the American Colonization Society, are the principal agents in carrying civilization and the Gospel to Western Africa.

I shall confine myself mainly to the labors of the Colonization Society.

In speaking of what has already been accomplished, we may advantageously group the results under several heads.

(1) The slave trade has been effectually suppressed, and, we trust, forever stricken from the dark catalogue of human wrongs. This alone must exert an immense influence for good, not only on the Coast tribes, but far into Central Africa. The ready sales of slaves was one great motive, perhaps the the strongest one, to instigate the stronger tribes to make war upon the weaker. It was not unusual for captives to be driven several hundred miles from the interior to be sold to the slave ships on the Coast. This traffic, thanks to Wilberforce and Clarkson and other Christian philanthropists, is at an end.

It is true that captives of war may be retained in slavery by the captors, but they are no longer a means of ready wealth. The African chief, barbarian though he may be, has a keen eye to the profits of trade. It is not probable that even he

makes war for the mere love of it, without regard to the advantages which he may gain from it. It is not the mere love of cruelty that prompts his action. On the general principles of our common human nature, we may be assured that when those tribal depredations, one upon the other, cease to be profitable, they will cease to be the habit of the country. We confidently expect that this single circumstance, the suppression of the slave trade, will at no distant period work great changes and immense benefit to the social condition of Africa.

(2) A stable Republican Government, wholly in the hands of colored men, has been established, which is already exerting a powerful influence on the surrounding tribes. The Colonization Society, during the first half century of its labors, has sent out some fifteen thousand persons as emigrants to Liberia. Others have joined them. It is now estimated that twenty thousand colored persons from America, or their descendants, are citizens of the Republic. Added to this, it is estimated that half a million of natives are living within the territorial limits of the Republic, and enjoying to a considerable extent the protection of its laws. Here, then, is a great spectacle, a Republican Government, on the Western shores of Africa, modeled after our own, with legislative, executive, and judicial departments, established and carried on wholly by colored men of African descent. It is a Government acknowledged by the leading powers of Europe and America, and holding honorable diplomatic relations with several of them. Every man in the Republic has guaranteed to him the sacred rights of citizenship. He holds his property, pursues his vocation, retires to his rest under the protection of the strong arm of law. If he suffers wrong, he seeks redress before an enlightened, competent, legal tribunal. These are benefits which even the native African will not be slow to perceive and appreciate.

(3) Churches and schools have been established, and encouraging provision has been made for the education of the children of the Republic.

I have not before me the statistics necessary to a full discussion of this subject. Suffice it, however, to say that the leading denominations of evangelical Christians in this coun-

try have established churches and schools in Liberia—the Episcopal, Methodist, Presbyterian, Baptist, and perhaps others. The following statistics I take from the discourse of Rev. Dr. Humphrey, of Louisville, Ky., delivered at the anniversary of the Society in January last. They do not give the number of churches and church members, but what they do give is an important index to the religious condition of the country. He says:

“An instructive series of facts appear in the Report of this Society just adopted. Fifty-two ordained ministers of the Gospel are now laboring in Liberia. All but one are colored men. Of these only two were sent out from this country as missionaries. Liberia itself furnished the fifty out of its own population. Six of these are converts from the heathen tribes; forty-four were found among the Liberian colonists. In addition to these the Christian missions there employ ninety men and women, not ordained, nearly all of whom are Liberians, emigrants from this country or their children.”

These facts are most important. They show the character and resources of the home population. I doubt not that these fifty-two ministers are, for the most part, earnest, devout self-denying Christian teachers, able to instruct others in the way of salvation by repentance towards God, and faith in our Lord Jesus Christ.

In respect to schools, it is gratifying and encouraging to know that the citizens generally, and even the natives resident among them, are anxious to have their children educated. A late number of the *REPOSITORY* gives an enumeration of over fifty schools. The total number of children in attendance, from imperfection of returns, is not given with precision, but is put in round numbers at 1,500. Then, to crown their educational system, they have the Liberia College, under the able management of President Roberts, (who is also President of the Republic,) aided by competent professors in the different departments of learning. This institution has been founded chiefly by citizens of Boston. One gentleman, the Hon. Albert Fearing, with noble generosity and wise forecast of its importance, has lately given to it *twenty thousand dollars* as the commencement of an endowment. The college has already com-



menced sending out educated youths, who will find useful employment as teachers in the higher schools of the country. With an intelligent inquirer into the condition of the Republic, all this cannot but inspire confidence of progress and success. But we may add still more, newspapers and the printing press, which are eminent aids to civilization.

(4) Agriculture and commerce are successfully prosecuted. For a long period agriculture must be the basis of a national prosperity in Liberia. Climate and soil are the primary, indispensable conditions of its success. The climate, though fatal to the white man, is known to be congenial and salubrious to the colored man. As it regards the soil and agricultural products, I take the following from a late edition of *Lippincott's Gazetteer*, which may be considered as a competent, impartial authority :

"It [the territory] is well watered, being traversed by several considerable streams, and its natural resources are immense. Cotton is indigenous, and yields two crops a year. Coffee thrives well; a single tree at Monrovia yielding thirty lbs. at one gathering. Sugar-cane grows in unrivalled luxuriance, and cam-wood in unlimited quantities: red-wood, bar-wood, and other dyes are likewise plentiful; the palm-oil is abundant; and indigo, caoutchouc, ginger, arrow-root, cocoa, cocoanuts, pine-apples, castor-nuts, yams, plantains, bananas, figs, olives, tamarinds, limes, oranges, lemons, &c., may be added to the list of vegetable products, many of which are exported to a greater or less extent. Ivory is easily obtainable, and rich metallic veins also exist. An important export and import trade is now carried on, and a large number of the inhabitants of the interior depend upon Liberia for their supplies of imported goods."

These statements are corroborated by the best sources of information. Already coffee and sugar have become staple and profitable crops. Steam sugar mills of from twenty to forty horse-power are not uncommon.

As an instance of individual success, I may quote from "Travels in Africa," by Prof. Edward W. Blyden, written no longer ago than August last. Mr. Jefferson Bracewell and eight others whose names are given arrived in the "Edith Rose" in

December, 1871, and located themselves at the new settlement of Arthington, up the St. Paul's river:

"All the emigrants by the Edith Rose," says Mr. Blyden, "are comfortably situated, and display exemplary energy and industry. All have coffee trees, ranging in number from 5,000 to 100, and are planting more. Mr. Jefferson Bracewell has thirty-eight acres under cultivation; eight acres in rice, the remainder in coffee, cotton, sugar-cane, potatoes, &c. He has a mill for grinding cane, and a loom for working up the cotton. He makes cornmeal, and, indeed, looks for nothing from the Coast, I was informed, but salt."

To these resources may be added vast forests of heavy timber at no great distance from the Coast.

From any reports before me I do not find all the details in regard to commerce, which I could desire. It is well known that the exports in coffee, sugar, palm-oil, &c., are largely increasing. The following extract from the Annual Message of President Roberts will afford gratifying evidence of this fact. He says "the trade and mercantile marine of the Republic have increased, and are still increasing in a ratio scarcely credible; enterprising merchants are opening new avenues of trade, and are extending their operations both coastwise and interior, with encouraging prospects of continued success."

So much, then, in these several respects has been accomplished in the first half century of the settlement of the country. Who shall say that there is not a great and glorious future for Western Africa? Some of us have watched the progress of this great enterprise from its very beginning.

We have known some of the dauntless Christian men who put their hands to the work, when they seemed to be but leading the forlorn hope. Those men have mostly finished their work and have gone to their rest. But their works follow them. We who remain see the dark cloud lifting. A new sun, the sun of righteousness, is beaming upon Africa with healing in his beams. Let Christians of every name thank God and take courage.

In view of what has been done, I come now, as before proposed, to consider what grounds there are to encourage the

hope of ultimate success in this enterprise of carrying civilization and the Gospel to Africa. This can be done in few words.

In the first place, we may justly say that what has been done forms the surest pledge of final success. I need not recapitulate the points of the argument. A broad and solid foundation has been laid. It will be comparatively easy to complete the superstructure.

Secondly, the African race has shown itself capable of self-government. It is too late to repeat the old calumny, so often upon the lips of men in former days, that God designed the negro for slavery, that his utmost capacity fitted him only to be a hewer of wood and a drawer of water. He must be a bold theologian, or an infatuated one, who can feel himself secure in building such a theory upon the supposed will of God. We know, on the authority of the Apostle to the Gentiles, that God "hath made of one blood all nations of men for to dwell on all the face of the earth." And all are made in the image of God. It is quite irrelevant in this connection to discuss the question whether the African race, in moral and intellectual endowments, is on a level with the Anglo-Saxon. It is sufficient to say that in hundreds of cases, which might be adduced, colored men have shown themselves capable of broad culture and intellectual achievement of no mean order.

This is a point on which so many doubt that I am disposed to adduce the testimony of a most competent witness. The Hon. John Pope Hennessy, formerly a distinguished member of the British Parliament, and more recently (1871-'73) Governor-in-chief of the British possessions on the West Coast of Africa, entered with signal ability upon the duties of his office, and made himself extensively acquainted with the condition of the country, both maritime and interior.

He advised the Home Government to dispense with the service of Europeans on that Coast. He says, "fortunately this can be done, and to a much greater extent than is generally imagined. Some of the ablest members of the Legislative Council of Sierra Leone are pure negroes. The best scholar on the coast, a man who knows Hebrew, Greek, Latin, French, German, Italian, and Arabic, and is well read in the

literature of these languages, is Mr. Blyden, a pure negro. The most intelligent clergy of the Church of England in the various settlements are the native pastors. Among the most trustworthy men in the public service are the native officials." This certainly is a most honorable testimony to the capacity of the race.

Thirdly, the native tribes adjacent to the Republic are, many of them, at least, anxious to receive instruction in literature and religion, while others are in such an advanced state as to make missionary labor among them most encouraging. In reference to this point, President Roberts, in the message before referred to, says "it is a gratifying fact that in general our native population is making encouraging advances under the fostering operations of our civil and religious institutions. Many of the chief and head men of tribes within our limits are now earnestly importuning the Government to establish schools in their districts for the instruction of their children in the principles of Christianity, in the ordinary branches of literature, and in the arts of civilized life." Does not this look like a verification of the words of the psalmist, "Ethiopia shall soon stretch out her hands unto God?"

At the risk of occupying more of your space than I intended, I must refer again to the condition of some of the great Mohammed tribes in the interior, the Mandingoes, the Foolahs, and the Futa Jallo.

In January of the present year Governor Hennessy made an excursion to Kambia, situated some eighty miles from Sierra Leone, at the head of navigation on the Great Scarcies river. He found native schools where boys and girls were taught to read and write Arabic by negro teachers, who had never had any intercourse with Europeans. "In the town of Billeh," he says, "not far from Kambia, one of those teachers showed me his private library, containing more works on philosophy, jurisprudence, and history than I fear would be found in the private libraries of all the schoolmasters in Sierra Leone put together."

Professor Blyden has made two visits of exploration into the interior; one in January, 1872, as far as Falaba, the capital of the Soolima country, 215 miles northeast of Sierra Leone, and

another in January last to Timbo, the capital of the Futa Jallo country, nearly 100 miles farther in the interior.

In both these excursions he saw evidences of intelligence, of industry, of thrift, and good order quite superior to the maritime tribes. He regards Timbo as the centre of Mohammedan faith and learning in Western Africa. Children of both sexes are taught in the schools: Nearly every man and woman can read Arabic; some can write and speak it fluently. Their vernacular tongue is Futa, a purely negro dialect; but the language of their religion is Arabic, and by this they are instructed in the doctrines of the Koran, which raises them far above the degraded heathenism and fetichism so common in many of the tribes. They are evidently prepared to listen intelligently to the instructions and appreciate the evidences of a purer faith than that of Islam. This cannot but be a circumstance of profound interest to the Christian missionary.

Fourthly, there is ground to expect that when this whole subject comes to be more fully understood, the benevolent and Christian public will respond far more liberally than they have hitherto done to the appeals of the Colonization Society for aid. To the enlightened Christian judgment it looks as if this was the one great agency brought into action by Divine Providence for carrying the Gospel with its boundless blessings to a hundred millions of the African race. It seems scarcely possible for any one who studies the subject in the light of history and of divine revelation, to come to any other conclusion. This being so, will not a great and free Christian people furnish the means of sending to Africa the hundreds and hundreds of respectable colored men and women who are anxious to go there? Hitherto the Society, for the want of means, have been able to send out but a portion of those who have made application to go.

Lastly, Liberia has the prospect of soon being put in telegraphic communication with the commercial nations. This will be another important point gained. The European and African Telegraph Company have asked permission to make Cape Palmas a telegraphic station, connected with the Brazilian Submarine Cable at St. Vincent, one of the Cape Verde Islands.

This connects with Lisbon, and of course with the whole telegraphic system of Europe and America. It is also to be hoped that before long a regular line of steamers will connect Monrovia with New York. In view of the rapid development of the agricultural resources of the country, and the growing demand for the products of our various mechanical industries, an enlightened commercial policy will lend every encouragement to such a line of steamers. The trade seems naturally to belong to this country; and we shall be blind to our own interests if we do not inaugurate timely measures to secure it.

From all these considerations I am pressed to the conviction that there is great and cheering hope of a dominant Christian civilization in Western Africa. The long abused race will be reconstructed upon the basis of a Republican Government and a pure Christianity. Let us not be weary in well doing. Whoever lives to see the close of another half century of philanthropic and Christian labor for Africa, will see a nation aroused from the torpid ignorance and superstition of ages, and, under the formative power of the Gospel, advancing in knowledge and virtue, in literature and the arts; in a word, will see a nation regenerated to such an extent as to silence the cavils of skepticism and inspire new confidence in the triumphs of the Gospel.

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#### AFRICAN COLONIZATION—PROVIDENTIAL ASPECTS.

BY THOMAS H. PEARNE, D. D.

The lives of some men contain remarkable passages—passages so strongly marked as to become a part of their traditional or recorded history. These passages usually display some striking deliverance from danger, some special force, guiding into new and unexpected courses, or some signal interposition to give unlooked for success or greatness. In historic men, such instances form a large and deeply interesting element. We call these passages Providential, because they are so clearly out of the range of ordinary human prevision, so far above human skill and power, frequently so plainly in opposition to the popular current of desire and effort, that we ascribe them to a higher wisdom and to a superior power. We call them Providential.

The lives of Luther and Knox, of Whitfield and Wesley, compel the conclusion that God specially interposed to protect, deliver, and guide them; that their greatness was rather conferred by God than created by themselves. Luther is preserved, almost as by a miracle, when powerful, unscrupulous enemies are plotting his destruction. By a leadership more than human, and through events not of his own creation, nor seeking—indeed, clearly against his choice—he becomes the head of a mighty, religious reformation. His voice, like the blast of a trumpet, rings out over the world, and becomes the rallying cry of millions. John Wesley is rescued from the flames in childhood, for an after career, marked almost equally by dangers, escaped, and by grand successes, as an evangelist, and as a religious organizer.

The same is true of nations. The history of the Netherlands is full of suggestive examples. The Prince of Orange was often specially preserved and guided in his masterly defense against those who for so many years, and so fiercely sought, the overthrow of his country and the destruction of her liberties. Who can read English history during the reigns of Henry the Eighth, Mary, and Elizabeth, and not see the succession of crises in which God's providences are plainly apparent.

From the beginning, our own country has been repeatedly distinguished by special Providential care and deliverance. This was so frequently and so obviously the case in our war for Independence, in that of 1812, and during the late war, as to be generally recognized.

So, also, the history of African Colonization, from its inception, has been little else than a series of Providential interpositions, so clearly such, that only the most obtuse or perverse could fail to recognize them. Let us observe some of these suggestive facts.

Paul Cuffee, born in New Bedford, Massachusetts, 1759, is the first American who carried African emigrants to the Western Coast of Africa. The son of a Negro father and an Indian mother, he had risen from poverty and obscurity to wealth and respectability. His strong desire to raise his colored brethren in America to civil and religious liberty in the land of their ancestors, induced him to offer a free passage to



some of them to the Western Coast of Africa. He conveyed forty of them from Boston to Sierra Leone, only eight of whom were able to pay their passage. The whole expense of the remainder, some \$4,000, was defrayed by Cuffee. To this noble deed, unmoved by suggestions from any human source, uninfluenced by the pressure of public opinion, and doubtless in opposition to popular prejudice, Cuffee must have been moved by inspiration from God.

In 1787, some gentlemen in London organized a society and subscribed a few thousand pounds to assist destitute blacks in London in settling in Sierra Leone. Sharp, Wilberforce, Thornton, Hardcastle, and Clarkson, were at the head of the movement. They were impelled by pure philanthropy. The origin and growth of the Colony give ample evidence of a Divine hand guiding and guarding the movement, and, amid great trials and difficulty, crowning it with success.

While Sharp and his associates in England were directed to their noble efforts for the welfare of colored people there, Dr. Hopkins, of Newport, Rhode Island, himself a slaveholder and the pastor of a church of slaveholders, was strongly drawn in the same direction. He wrote and preached on the subject. His church organized the first anti-slavery society in the United States, if not in the world. His church passed a resolution, "That the slave-trade and the slavery of the African, as it has existed among us, is a gross violation of the righteousness and benevolence which are so much inculcated in the Gospel; and, therefore, we will not tolerate it in this church."

Dr. Hopkins adopted the idea of educating Africans, and sending them to Africa to assist in lifting up that people from barbarism. Sharing his feelings and co-operating with him, was Dr. Ezra Stiles, then of Newport and afterwards President of Yale College. Both published an address on the subject in 1773. This address resulted in procuring £100, thirty pounds of which came from philanthropists in Scotland, in aid of the humane project. The war of Independence, soon after, delayed the achievement of their purpose; but there can be no doubt that, from the impulses thus created, the American Colonization Society sprang.

The simultaneous impulses towards African Colonization,

and occupied a little island near the mouth of the Mesurado river. It still bears the significant name of Providence Island. The natives, excited by the misrepresentations of slave dealers, attacked them here, and cut off their communication with the main land, from which they got all their fresh water. But He who brought streams from the rock of the desert for the thirsty Israelites, sent a friendly chief who brought them water stealthily by night for several weeks. At this critical time their public warehouse, with nearly all their stores of provision and merchandise, burned down, and utter ruin seemed at last upon them. Again God stretched forth His arm to save them. A Spanish slave schooner, in charge of an English prize crew, which had captured it, was unaccountably stranded in the harbor but a short distance from the island, and the English commander readily supplied the colonists from the ship stores with enough for their pressing needs.

At last the natives seemed to be reconciled, and the pilgrims were able, on the 25th of April, 1822, to land on Cape Mesurado, (now Montserado,) and commence their settlement, called Monrovia, after President Monroe, on land that had already been purchased for them. The natives again threatened them, however, and at last the agents of the Society and Government, who had accompanied them, thoroughly discouraged, proposed to return to America. "No," answered sturdily the heroic leader of the little band, Elijah Johnson, "I have been two years searching for a home in Africa; and I have found it. I shall stay here."

And stay they did, in charge of their brave leader, until in August their hearts were cheered by the arrival of another small company, with the intrepid and self-sacrificing Jehudi Ashmun, who entered immediately on his duties as agent of the Society, increasing the defenses of the settlement, and making every possible effort to reconcile the natives. The slave traders, however, would not let go their hopes of gain so easily; and assembling the native chiefs, told them so many falsehoods about the colonists, that King George, of the Dey tribe, resolved to sack the little settlement. Warned in time by a friendly native, who risked his life to bring them the news, the pioneers made ready for the defense of their homes, and twice withstood the terrible onset. On the 2d of December, the thirty-five colonists who could bear arms, nerved to superhuman courage and strength, put to flight fifteen hundred savage foes. A day of thanksgiving to God was proclaimed, and strictly observed.

Soon after the most powerful of all the native chiefs, King Boatswain, interfered for their protection, and compelled King George to give up his persecutions. Thus, with

prayer and thanksgiving Liberia was founded, and from this time began to advance: emigration increased, intercourse and trade with the nations was established. The slave traders' forebodings were realized by the suppression of the slave trade, new settlements were formed, and the progress of the colony was established.

Twenty-five years passed, during which the colony had greatly increased in extent, prosperity, and in influence, and had assumed most of the details of its own government, though still under the fatherly watch and ward of the Society. Then, political difficulties arising with Great Britain, which only sovereign State power could meet—regarding the habit of certain trading vessels of landing goods in Liberia without paying the duties—the Society in America, faithful to the best interest of the colony, gave up all its temporary guardianship, and advised the young nation to assume the responsibility of self-government, and declare itself a free and independent State. After deliberation this great step was taken, a Declaration of Independence was put forth, whose noble sentiments command the respect of all nations, and a Constitution framed upon the model of the free institutions which the fathers of the Revolution gave to America, only limiting its citizenship to people of color, for obvious reasons of self-protection, and to secure the purposes of the experiment to demonstrate the capability of the race for self-government. The new nation thus stood forth to the world as the the Republic of Liberia.

It is now a little more than fifty years since the pilgrim fathers of Liberia landed on Cape Montserado; and turning our eyes to the young Republic, what do we see?

Seventy-eight years after the settlement of Connecticut, the population amounted to only 17,000. A hundred and twenty years after Maine was colonized, her population was 10,000.

In Liberia, after fifty years, we see a Republic modeled after our own, and recognized by all the great Powers, with a population of 20,000, nominally Christian, and 600,000 natives who are being peaceably civilized and Christianized. The whole number colonized has been 14,975, exclusive of 5,722 Africans rescued from slave ships. The number of emigrants since the war has been 2,987, and 3,000 are at present applying to go from the United States. The Republic has 600 miles of sea coast—equal to that of New England—an area three times as large as Massachusetts, which can easily be indefinitely and peaceably extended into the interior; a productive soil, capable of supporting 15,000,000 people; and a climate suited to the colored race. It has a congress, courts, some fifty churches with 5,000 communicants; schools increasing in number, though not yet what they need to be; a college, a free press,

- an extending commerce, whose exports for 1872 amounted to \$139,000, and imports to \$118,000. It did more in its infancy to extinguish the slave trade on the Western Coast of Africa than the diplomacy and force of two great continents had been able to do, and that work is now completed. Its people are prosperous and contented in their various pursuits and professions.

All these striking contrasts and wonderful facts that meet our eyes when we look at Liberia, not only prove the advantage of standing on the principle of former generations, and receiving the grander impulses of the nineteenth century—they also prove that here is a race which has been equal to these advantages as soon as it has received them, and has improved them to the utmost of human ability.

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#### CIVILIZATION IN WESTERN AFRICA.

From time to time, during the last few years, the world has been startled with rumors of the existence of large cities and Mohammedan realms in Western Africa, not far removed from the Coast; and that indefatigable scholar and rare man, Professor Blyden, of Liberia, has become satisfied, by his occasional interviews with Mohammedans of the interior, that we have now no conception of the amount of civilization which lies, as it were, buried in inner Africa, under the influence of the Koran.

*The Methodist Quarterly* has been occasionally enriched by his pen, and those of others, in the endeavor to call the attention of the world to the significant fact of a sort of smothered civilization there existing, and of which the key is the Arabic tongue and the Koran. The devoted men who are giving their lives to the development of civilization and Christianity in Western Africa are continually finding new proofs to strengthen their convictions that a knowledge of the classic Arabic of the Koran will enable the missionary to find easy access to countries and hearts that we have hitherto considered inaccessible to every refining influence.

It is highly gratifying, therefore, to find them sustained in their suggestion by the reports of travelers from the interior; and the recent account of the famous German explorer, now returned to his native land, from a visit of years to inner Soudan, fully corroborates all that has been said, as it justifies the strongest hopes of a very fertile field for future Christian labors.

Rohlf's, whose name has become the most recent and reliable authority for all that concerns inner Africa of the Western Coast, after having explored all Northern Africa, made his

way across the desert, from Tripoli to Soudan, with a view of visiting the Sultan Omar, in his capital city of Kouka. This negro monarch had previously received, in a kind and generous manner, the noted travelers, Barth and Vogel; and Rohlf's felt sure of a frank and warm reception, in which he was not mistaken. He was permitted to make explorations of neighboring provinces, under the protection of the Sultan, and was aided by the latter in developing and carrying out his great plan of reaching the sea by the unexplored valley of the Niger. This great feat he performed with much profit and success, and his account of his adventures is full of thrilling interest to the philanthropist and Christian.

On his departure from Kouka, he was honored with a public farewell by the Sultan, who gave his blessing to Rohlf's enterprise, and bid him say to all Christians that they would be welcome in his realm; and the traveler declares that no European prince could have shown more attention than did the negro Sultan to the white Christian.

Journeying westward, Rohlf's first entered the mighty kingdom of Sokoto, inhabited by a race of negroes quite different from those of Soudan, and not so black, bearing the name of Fellatahs, and previously described by Barth. And the reception here granted to Rohlf's teaches us that we must learn not to measure all Africa by the same standard; for his story of his entrance to the realm does not sound like that of one among barbarians.

On entering the first village, he found the gates too narrow to admit his heavily burdened beasts; but a deputation of the inhabitants came out to invite him to enter and sleep in their cabins, saying that he might safely leave his train of animals outside, as nothing would be stolen from him. He confided in them, and was not deceived; and observes that, though these people are only half Mohammedans and partly Pagans, they seem to have taken to themselves, as a basis of all social order, the Golden Rule of the Christians.

Further west he found a populous city of one hundred and fifty thousand inhabitants, called Jakoba, beautifully situated among mountains, vying in beauty with those of Switzerland and the Tyrol. The ruler here also received him well, and showed a cabinet of rare curiosities, gathered from various regions. The explorer now struck into the unknown South, for the valley of the Niger, which he proposed to trace to the sea. He had Mohammedan guides, and everywhere learned of Mohammedan settlements, while the people themselves would frequently speak of the Pagans in terms of contempt. He entered Yoruba, and found two flourishing cities—one with seventy thousand and the other with one hundred and fifty thousand inhabitants.

The whole account of Rohlfs is of great interest to the Christian world, in thus developing an easy access to inner Africa, and a gracious reception from the rulers. Many of these are quite intelligent men, and very far removed from the state of barbarism to which we have been accustomed to consign them. They are Mohammedans, readers of the Koran, and profound students, in many cases, of the Arabic tongue. But they seem very willing to listen to other teachings, and are, doubtless, prepared to give a respectful hearing to the truths of the Gospel. The trouble has hitherto been to find a medium. Blyden has for years taught that this is the Arabic, and the undesigned testimony of Rohlfs corroborates his position.—*Christian Advocate*.

#### AFRICAN COLONIZATION.

BY THOMAS H. PEARNE, D. D.

The *Jasper* sailed from New York for Liberia on the 28th of Nov., with seventy-three emigrants of all ages, namely: Six from Jacksonville, Florida; thirty-three from Strawberry Plains, Tennessee; and thirty-four from Hawkinsville, Georgia. These are reinforcements to the Republic of Liberia. From each of those places emigrations went to Liberia last year; and it is doubtless from favorable reports of that goodly land sent by their friends who went last year that these last emigrants were induced to go. Referring to this emigration, the *Cincinnati Gazette* of the 3d instant has this language: "With the abolition of slavery, the old issues respecting colonization have passed away. No sensible people would like to see the South deprived of its laboring classes; much less would they vote to pay millions of dollars to effect such an object. If, however, any colored persons prefer a tropical climate, and wish to go to a Republic where their color is not an obstacle to social consideration, but actually indispensable to citizenship, and if well-to-do persons are ready to aid them, there can be no objection to their migration. If Africa is ever to be civilized, it must be through the instrumentality of the African races, for, its climate is deadly to whites. Liberia is making fair progress in social, business, and political respects, and deserves a kindly patronage from the country which was the birthplace of many of its inhabitants. As a center from which enlightenment is to spread, it should have the good-will and help of all whose philanthropy is not bounded by the limits of their own nation. We do not suppose that enough emigrants will ever go from this country to make their loss felt, but those only should be aided who have the capacity to make themselves useful, if not influential, in their new abode. If a man is lazy and shiftless in America, he is not likely to grow energetic

under the sun of Africa, or work for his bread where the means of subsistence grow spontaneously." These statements commend themselves by their sober truthfulness, and by their evident candor. They are introduced here for the purpose of urging the claims of this great philanthropy upon the people of this Western country. If the cause of African Colonization can not show good reasons for the sympathy and support of Christians and philanthropists, it should go down, and it will go down. Among a people as shrewd and clever as the Americans are, it is not possible to maintain so long a cause which has no real merit. Nor do we believe that one which has merit will be suffered to languish and die, provided its just claims are fairly presented. It is this thought which induces the present article. The American Colonization Society is not exactly a new applicant for public support. In some parts of the country it has been receiving, for fifty years, the contributions and co-operation of the public. In the West and North-west it was formerly extensively sustained. In 1860, some of the people of Cincinnati, at one time, contributed three hundred and fifty-two dollars, and among the contributors are found the well known names of Burnet, Groesbeck, King, Anderson, DeCamp, Wright, and others. A citizen of Ohio, a few years since, made a bequest of several thousand dollars to the Colonization Society. But for the last ten years this liberality has been at low ebb. The West and North-west have done comparatively nothing in aid of African Colonization. But why should it ebb? The cause is no less deserving now than then. Indeed, in some respects it is more deserving. Its work is now more promising than it has been at any former period. Liberia is more peaceful, prosperous, well-ordered, and progressive than ever. More applicants for passage to that country are made than in former periods, and more by ten-fold than the Society has the means of sending. Those who go are doing well for themselves, for their country, for the race, and for Africa. Certainly, then, if the cause was heretofore deserving, it is still deserving; if it ever has had just claims to public confidence and support, it has them still. A claim is justly based upon what the Colonization Society is, and upon what it has done. It is a voluntary association, formed for benevolent purposes. Its benevolent character cannot be questioned. Its purpose is, to send to Africa, such colored men as wish to go there, in the hope of bettering their condition. It pays their passage, and gives them twenty-five acres of fertile land, and six months' subsistence. This amount of land there will support a family as amply as one hundred acres will in this country. In thus colonizing them on the Western Coast of Africa, the Society seeks to improve the condition of the de-



graded native Africans, and so lift up that dark continent to the light and plane of a Christian civilization. Surely, no one will deny this is a benevolent design. For fifty years the American Colonization Society has not deviated a jot from this purpose. For fifty years it has steadily, noiselessly, and persistently, with even tenor, pursued this object, alike through evil report and through good report. From its origin it has not only constantly disclaimed all interference with the rights of the colored man, all infringements upon his interests, but it has asserted the contrary.—*Western Christian Advocate*.

#### A COFFEE HULLER FOR LIBERIA.

No country produces better coffee than Liberia, and the introduction of the valuable machinery thus described in the *Norristown, Pa., Herald*, must have a powerful influence in stimulating its culture in that Republic. The huller and engine referred to were shipped on the "Jasper," which sailed from New York, Nov. 28, with the usual fall expedition of the American Colonization Society. Mr. Good and family embarked on the same vessel, rejoiced in the opportunity of returning to the land of their adoption.

In the large workshops of the Norris Iron Co. there stands, at this present writing, a very curious machine. It is very handsomely finished, and beautifully painted in green and gold, with the rising sun on the sides above. The motto *Pro Bono Publico* is painted in a prominent position.

Close beside it is a very strong, compact, and highly finished engine and boiler, of fifteen horse power; engine, boiler, and machine weighing in all about five thousand pounds. On the top of the machine are two beautiful little silk flags, viz.: the stars and stripes, that need no description, while its companion is blazoned with six stripes and a single white star on a blue ground. It is the flag of Liberia, and the machine it flutters over has a history. Ten years ago Edward S. Morris, a member of the Society of Friends of Philadelphia, went to Liberia for the express purpose of making inquiry as to the condition of the people, to ascertain their wants and wishes, and to report upon their productions and industries, with the object in view of doing good to the Republic by developing its resources.

Mr. Morris observed that the coffee berry is indigenous to the country, and grows in a wild state in immense quantities; but the total absence of machinery with which to separate the hull from the berry has hitherto prevented its being made

available as an article of commerce. Upon his return to this country Mr. Morris set his mind to work upon preparing a machine that would obviate this difficulty, and after repeated trials and failures with different mechanics, he at length applied to Mr. T. T. Woodruff, proprietor of the Norris Iron Works, who is both a practical and scientific machinist, and this is the result of his labors. Beside the machine is an intelligent colored man, who goes with it to Liberia, who has thoroughly mastered its details and understands its uses. His name is John W. Good, who has resided in Liberia for fifteen years, and who has been selected for this special purpose. The machine will be shipped early next week to its destination near Monrovia, on the St. Paul's river.

It is impossible to tell the value of this single machine, made in one of our local workshops, or what part it may play in civilizing Africa. It is the first of its kind, and will do more work in ten hours than ten natives would perform in a year, for it hulls the coffee at the rate of a bushel per minute, and could be pushed on occasion to ten times the amount.

Mr. Woodruff and his men deserve credit for the manner in which this machine has been built and finished; and it is but fair to state that the former gentleman employed fifteen months' labor and study to perfect this machine, more from a principle of philanthropy than from any desire of pecuniary remuneration.

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From the New Era.

**A VOICE FROM JUNK.**

OWEN'S GROVE, *July 14, 1873.*

MR. EDITOR: *Dear Sir:* As your paper proposes the encouragement of agriculture, I beg space in its columns for the insertion of these few lines. The settlements of Mount Olive and Owen's Grove, on opposite banks of the Farmington river, the former in Montserrado and the latter in Grand-Bassa county, are not particularly known or noted, perhaps, except it be the one for its operations as a mission station, where sermons are preached and spiritual songs are sung each Sabbath in the language of the native Bassa tribe; and the other for its gigantic rocks and incipient farming efforts.

The lands on both sides of this river, as usual in Liberia, are exceedingly rich and fertile, being adapted especially to the growth of sugar-cane and coffee. They are not generally taken up, though owned, to some extent, immediately by citizens, and some above this place by Messrs. Jesse Sharp, of the St. Paul's river, and H. Neyle, of Edina. Above this place, which is twelve miles from the seaport town of Marshall, this river is obstructed by the Gallilee Falls, in the vicinity of which there is Harris Island, a mile and a half in circumference. Mount

Galilee, upon the summit of which is J. Harris' farm, from which place ships at sea can be distinctly seen, and the great rock, three hundred feet long, and sixty feet high, is a truly sublime object. There is a plenty of unoccupied lands on this river and its tributary, the Warr Wengh, that invite the young and unsettled man to a home. Sugar-cane farming was first commenced on this river by the Rev. J. D. Holly, at which time many acres of cane were planted, came to a thrifty perfection, but soon after his mill was set up and put in working order, that great friend to industry died, his neighbors were discouraged, and after the first crop the cane was left to grow up with weeds and grass; the result is easily told. Within the last three years, another effort has been made here in farming, but coffee now is the great object. Several fine coffee farms are gracing the banks of this river. S. S. Page has a large plantation below us; also his son, R. W. Page, is now making a praiseworthy effort, and I might name Messrs. King, Goolsby, Dillon, Deputie, Stephenson, and others, who are all planting coffee largely, and in a few years, bid fair to reap a part of the laurels now awarded to other respectable farmers elsewhere in this Republic.

I beg space for this in your paper for one fact, that we are fifty-five miles from Edina, and sixty-five from Monrovia, and no one knows what we are doing for the reputation of our common country. Though we are stigmatized by the up-country people as "junkers," meaning it for a burlesque, yet we are a part and parcel of the great fraternity of farmers who hope to bring up this country, by its true and only true source, viz: the earth.

Your obdt. serv't,

J. P. ARTIS.

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#### PENNSYLVANIA COLONIZATION SOCIETY.

The monthly meeting of the Board of Managers of the Pennsylvania Colonization Society was held at 609 Walnut street, Philadelphia, on Tuesday, December 9. Rev. Howard Malcom, D. D., was in the chair, and Rev. Dr. Dulles, Secretary. A memorial to Congress was adopted, written by Rev. Dr. Malcom, requesting an appropriation for a scientific exploration in Western and Central Africa, as far as the river Niger. Rev. Dr. Schenck was appointed a Delegate to the next annual meeting, in Washington, of the American Colonization Society. R. B. Davidson, Esq., was appointed to prepare a suitable minute in regard to the death of Dr. Lewis P. Gebhard, a vice president, and for forty years identified with the Society. Letters were read by Rev. T. S. Malcom from Rev. James H. Deputie and Rev. John M. Deputie, in regard to the progress of the mission work in Liberia.

## LORD BE WITH THEM.

WRITTEN AFTER HEARING OF THE PURPOSED EMBARCATION OF BISHOP AUER AND OTHERS, FOR AFRICA.

SPEED Thy servants, SAVIOUR, speed them!  
 Thou art LORD of winds and waves:  
 They were bound, but Thou hast freed them;  
 Now they come to free the slaves:  
 Be Thou with them!

'Tis Thine arm alone that saves.

Friends and home and all forsaking,  
 LORD! they come, at Thy command  
 As their stay Thy promise taking,  
 While they traverse sea and land;  
 O be with them!  
 Lead them safely by the hand!

Speed them through the mighty ocean,  
 In the dark and stormy day,  
 When the waves in wild commotion  
 Fill all others with dismay:  
 Be thou with them!  
 Drive their terrors far away.

When they reach the land of strangers,  
 And the prospect dark appears,  
 Nothing seen but toils and dangers,  
 Nothing felt but doubts and fears;  
 Be thou with them!  
 Hear their sighs, and count their tears.

When they think of home, now dearer  
 Than it ever seemed before,  
 Bring the promised glory nearer:  
 Let them see that peaceful shore,  
 Where Thy people  
 Rest from toil, and weep no more!

When no fruit appears to cheer them,  
 And they seem to toil in vain,  
 Then in mercy, LORD, draw near them,  
 Then their sinking hopes sustain:  
 Thus supported,  
 Let their zeal revive again!

In the midst of opposition  
 Let them trust, O LORD, in Thee;  
 When success attends their Mission,  
 Let Thy servants humbler be:  
 Never leave them,  
 Till Thy face in Heaven they see.

There to reap in joy forever,  
 Fruit that grows from seed here sown:  
 There to be with Him, who never  
 Ceases to preserve His own,  
 And with triumph  
 Sing a SAVIOUR'S grace alone!

*West African Record.]*

THOMAS KELLY.

## NO LONGER FAR OFF.

Twelve or fifteen years since, the Missionary in Africa was thankful to hear from his native land once in six months. Ten years since, one steamer monthly gave him twelve mails per year instead of two; then after three years a steamer every fortnight was counted a great thing: now five steamers per month bring him close to the outer world.

When the fact that a line of Submarine Telegraph will touch at Cape Palmas came to our ears, we were startled. To be able to speak to the civilized world in so short a space of time, we had never expected.

Then came the thought, surely the responsibility of Christendom has increased a hundred fold in half a generation.

Africa is no longer the far-off land, though it is still benighted, neglected Africa. Darkness covers the land, gross darkness the people.

Those eager for gain have found their way to its shores by thousands, and have died by thousands on its marshy rivers. If the trader can get the greater profit in the most unhealthy localities, he does not hesitate. He endures hardship, lives in a native hut, discomfort all about him, for filthy lucre's sake. Africa has never been too far off, too unhealthy, for fortune-hunters.

Africa's sons are *neglected, uncared for* by those who profess to love the SAVIOUR, and should, therefore, love all for whom He died, while her gold, her ivory, her produce are *sought after* by those who seek to lay up treasure upon earth.

The increased facilities for making the treasures of this vast continent available are grasped and used most energetically by men of the world. That the land is more easily reached, that the mortality among foreigners decreases as the country is opened, and as the comforts of civilized life can more readily be gathered about the Missionary, we look in vain for any to press forward to avail themselves of "*the ways made smooth.*"

"He who hath and will not give  
The light of life to all that live,  
Himself shall lose the way."

The responsibility of the African is also increased by being brought nearer to Christendom. God's wonderful goodness in linking him more closely with lands where the true light shineth, is a call to come out of the darkness which has for ages enclosed his land.

List! "*He saith, Awake thou that sleepest, and arise from the dead, and CHRIST shall give thee light.*"—*The West African Record.*

**DR. EDWARD F. RIVINUS.**

We had the happiness and honor of an acquaintance with him whose name is here presented, and as this acquaintance was extended in duration, we became more and more pleasantly and profoundly conscious of his many qualities. We heartily thank the Hon. Eli K. Price, President of the Pennsylvania Colonization Society, for the very beautiful and justly appreciative tribute to the memory of this devoted friend of African Colonization. The following extract deserves a place in these pages:

"DR. EDWARD F. RIVINUS became a member of the Pennsylvania Colonization Society on the 10th day of October, 1853, by his election as a Vice President, in which position he remained until his decease, often meeting the Board of Managers.

"To the purposes of the Colonization Society Dr. Rivinus was a devoted friend; and when the abolition of slavery in the United States made the settlement of Liberia unessential as a place for colonizing emancipated slaves, else not to be liberated, there remained the great purpose of maintaining a foothold on the Coast of Africa, for the Christianizing and civilization of that continent; and he was one of us, who, in that hope, continued to be greatly interested in the growth and prosperity of the Republic of Liberia. The existence of that government is a great fact, accomplished within the last half century, of deep interest to mankind, and we may well believe will be fruitful in very important events. It is, for its sea-coast length of over five hundred miles, a barrier against the slave-trade; it is a school of education in that part of Africa in literature, science, agriculture, commerce, civilized modes of living, and earnest Christianity, which must penetrate deeply and widely a continent that is now entered on all sides for those objects by the Christian nations. Let those who have so well begun the work of regenerating Africa not flag in their efforts, but go on during their generation to do all in their power, trusting that their labors will be prospered, for they are of God, and to achieve His purpose of the redemption of mankind."

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**NEW YORK COLONIZATION SOCIETY. .**

The New York Colonization Society held its Annual meeting yesterday, December 16, in their rooms at the Bible House. Rev. Dr. Samuel D. Alexander presided, and Almon Merwin, Esq., acted as Secretary. After the minutes of the last meeting

were read and approved, Mr. Merwin presented the Treasurer's report. It stated that the sum collected in this State during the year amounted to \$13,544. The greater portion of this sum Rev. Dr. Orcutt, who collected it, said came from legacies.

Rev. Dr. Alexander then submitted the following report from Rev. Dr. Henry C. Potter:

"In presenting this Annual Report, the New York Colonization Society has cause for thankfulness that the work for which it exists has progressed during another year, if not with exceptional enthusiasm, at least with an encouraging measure of efficiency and success. The friends of the Society, if not numerous, are still steadfast in their devotion to its interests, and its friends may confidently hope that when the relations of colonization to the future of Africa, and when the possibilities of that future itself have come to be recognized by the Christian people of America, there will be kindled such an interest in the work as will give it a new impetus in this State, and make the Parent Society more than ever a power in that vast and undeveloped continent, on the shores of which is planted the free Republic of Liberia. In this view it is a matter of congratulation that a visit to this country by those most successful African explorers, Sir Samuel and Lady Baker, is not improbable. Should it occur, it will do much to awaken the interests of the people of New York in Africa, and, sooner or later, in colonization as the Christian solution of the problem of Africa's future.

The Society has cause for congratulation that, as heretofore, it is not obliged to expend any part of its resources in salaries, its interests being cared for, and collections in its behalf being made, by the experienced and efficient Agent of the Parent Society, Rev. Dr. Orcutt. The usual annual expedition to Liberia embarked from New York on Thanksgiving day, November 27, and included seventy-three emigrants from Tennessee, Georgia, and Florida. These were but a part of the large number of applicants for transportation to Liberia, and could the Society command the means, we might more rapidly repay the debt which America so unquestionably owes to Africa. May God hasten the day when the hearts of Christians throughout our great Commonwealth will beat in a common impulse to discharge that debt."

After this report was read and ordered on file, the following officers were elected to serve for the coming year: Rev. Dr. Haight, President; Hon. Thomas W. Olcott, R't Rev. Horatio Potter, D. D., Rev. John N. McLeod, D. D., Rev. G. W. Heacock, D. D., and S. M. Buckingham, Esq., Vice Presidents; and a Board of Managers, consisting of 24 persons. The Delegates

elected to attend the annual meeting of the Parent Society on the 20th of January, at Washington, were as follows: Rev. Drs. Benj. I. Haight, S. Irenæus Prime, Henry C. Potter, George W. Samson, Wm. F. Morgan, Samuel D. Alexander, John N. McLeod; Rev. T. R. Smith, Rev. David Cole, Rev. A. C. Wedekind; Messrs. Smith Sheldon, Theodore L. Mason, Z. Stiles Ely, Henry Day, William Dennistoun, Henry L. Young, A. Merwin, Wm. C. Foote, S. M. Buckingham, A. L. Taylor, and Rev. G. Henry Mandeville.

The meeting then adjourned.—*Times*.

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#### FIFTY-SEVENTH ANNIVERSARY.

THE AMERICAN COLONIZATION SOCIETY will hold its Fifty-Seventh Annual meeting in Washington, D. C., on Tuesday evening, January 20, at 7½ o'clock. Addresses upon the work and plans of the Society may be expected. The friends of the cause are cordially invited to attend.

THE BOARD OF DIRECTORS will meet in the Colonization Building, corner of Pennsylvania Avenue and Four-and-a-half street, Washington, D. C., on Tuesday, January 20, at 12 o'clock M. The Life Directors and Delegates of the Society are requested to be present, to hear and confer upon the results of the year.

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For the Repository.

#### THE COLONIZATION SOCIETY AT GREENVILLE, ILLINOIS.

On Sabbath evening, November 9, the spacious audience-room of the Presbyterian church was crowded to hear Rev. George S. Inglis in the interest of the American Colonization Society.

The different religious denominations omitted their regular services to participate in this meeting, and all the pastors in the city were on the platform with the speaker and took part in the exercises. For about one hour and a half Mr. Inglis discoursed to a deeply interested audience on the "Missionary aspect of the Society," presenting "things new and old" in a very clear and impressive manner. He showed how admirably the Colonization scheme was adapted to civilize and evangelize Africa. Judging from the past, it was the only instrumentality that promised success. The climate rendered it next to impossible for white men to do the work, many of them dying soon after reaching that country.

This Society sent Christian families of color, and even whole churches with their pastors, who could resist the malaria of the African Coast; and, once established on the ground, could maintain themselves. Through these influences churches, school-houses, and dwellings for homes were rising



in the midst of the benighted heathen tribes, and many of the natives were becoming civilized and Christianized. He showed, by statistics, that this Society had done more to civilize and evangelize Africa than all the denominational or strictly ecclesiastical influences combined: in fact, that denominational agencies were largely dependent upon this Society for missionaries—the Presbyterians, Methodists, and Baptists drawing all their missionary workers from men sent from this country by this agency, or from native converts, converted to Christianity through Liberian influences.

Mr. Inglis has made many friends for Liberia and African Colonization by his lectures and labors. The pastors of Greenville, where Mr. Inglis resides, all acknowledge themselves indebted to him for information on this subject. It is a subject of vital importance to Africa and to men of color in this country; and wherever Mr. Inglis can be heard in its discussion, good will result.

N. S. D.

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#### ITEMS OF INTELLIGENCE.

EX. GOV. PETER D. VROOM, of New Jersey, died at Trenton, on the 18th November, in his 82d year. He was a graduate of Columbia College, New York, in 1808, and was admitted to the bar in 1813. He was elected Governor of New Jersey in 1829, and re-elected in 1830 and 1831. He was again elected in 1834, and re-elected in 1835. He was Minister to Prussia from 1853 to 1857, and was recalled at his own request. He filled many other important official positions in his native State. Gov. Vroom was a very warm supporter of every great philanthropic and benevolent institution; and for upwards of thirty-five years was a Vice President of the American Colonization Society. The death of such a man is a public calamity.

**DIAMOND DISCOVERY IN EQUATORIAL AFRICA.**—And now comes news of the discovery of diamonds, about ninety-five miles from the Cabendian Coast, near the Congo. They were brought down from the interior by natives, who knew not their value, but have been pronounced, by persons capable of knowing, genuine diamonds. If this proves to be true, there will be no need of appeals to call multitudes hither from Europe and the United States.—*Letter from Rev. Albert. Bushnell, dated Gaboon, Sep. 2, 1873.*

**NENGENGENCE**, formerly an out-station of the Gaboon Mission, and for a long time discontinued, has been lately reoccupied. It is an island at the junction of the Kama and Bakme, two of the principal sources of the Gaboon river, about seventy miles from its mouth. It is the centre of a large and increasing population.

**THE ASHANTEE NATION** is a great African power. It numbers about 3,000,000 souls, of whom some 200,000 are warriors, well-made, muscular, war-loving barbarians; their chief and upper classes distinguished by cleanliness, handsome attire, and something like civilization. It was

meant by nature to be a land of peace and plenty, for beyond the thick forests which lie along the Coast stretches a fertile and healthy country of rich black soil, growing two or three crops yearly, and full of vegetable wonders and glories as yet unnamed. The fruits and flowers of Ashantee-land are said to be perfectly marvellous; it boasts an entirely new citron, and a tall tree bearing magnificent goblet-shaped blossoms, while the sugar-cane grows wild. Gold is the chief article exported. In that metal Ashantee-land must be fabulously rich; the chiefs wear golden breast-plates and golden or gilded war-caps. Bowditch has described golden window-frames at the King's palace at Coomassie, as well as an almost universal use of cloths embroidered with gold thread, and adorned with thin plates of the precious metal. After the battle of Accra, in 1826, the Ashantee King sent in as "peace money" six thousand ounces of dust and nuggets, and the swords, muskets, and elephant-tail fans are described as being profusely enriched with goldsmith's work. The Government is a despotic monarchy, the religion fetishism, modified by African Islamism, the effect of Mahomedan neighborhood on the north.

**GRIQUALAND WEST.**—The diamond region of South Africa has been erected into a separate Colony of Great Britain, under the name of Griqualand West. Its extent is 17,800 square miles. About forty thousand persons are hunting for diamonds, of which \$5,000,000 were dug out last year. The diggings have been well turned over, and people are diverting their attention to agriculture and to developing the mineral resources of iron, copper, and coal.

**EMANCIPATION IN SURINAM.**—The negroes of the Dutch colony of Surinam have lately entered upon the enjoyment of all their rights as citizens, their emancipation being completed by the ten years' apprenticeship which began July, 1863.

### Receipts of the American Colonization Society,

*From the 20th of November to the 31st of December, 1873.*

MAINE.			
<i>Auburn.</i> —James E. Washburn...	30 00	son, Dexter Richards, ea. \$10;	
<i>Thomaston.</i> —"A Friend to the Cause".....	25 00	Col. Cong. Ch, \$10.....	30 00
<i>Mill Town.</i> —Mrs. Sarah D. Stickney.....	5 00	<i>Claremont.</i> —Hon. Edward Goddard, \$10; N. W. Goddard, \$5;	
		Mrs. Mary E. Patridge, Thos. E. Harris, George Farwell, ea. \$1.....	18 00
	60 00	<i>Manchester.</i> —Hon. Geo. W. Morrison, Dr. John West, ea. \$10;	
NEW HAMPSHIRE.		Mrs. Wm. Richardson, Mrs. Nancy C. Towns, A. W. Sanborn, ea. \$5; Ira Barr, C. R. Morrison, ea. \$2; Hon. Sam. Upton, F. K. Chandler, Dea. D. Mack, ea. \$1.....	42 00
<i>West Lebanon.</i> —Prof. Hiram Orcutt, N. B. Stearns, ea. \$3; Samuel Wood, H. French, J. D. Hosley, ea. \$2; Jas. Brown, C. H. Dana, O. L. Stearns, John Lovejoy, G. W. Boyce, E. A. Perley, L. L. Grover, Rev. A. B. Rich, ea. \$1; E. Kinsman, 50c.; A. S. Eaton, 25c.....	20 75	<i>Dover.</i> —Mrs. Dr. Martin, Wm. Green, Dr. Jas. H. Wheeler, Hon. Jeremiah Smith, ea. \$5; Other individuals, \$2.....	29 00
<i>By Rev. J. K. Converse, (\$119.00.)</i>			
<i>Newport.</i> —Mrs. Caroline H. Gleason, Dexter Richards, ea. \$10;			139 75

MASSACHUSETTS.		DISTRICT OF COLUMBIA.	
<i>Boston</i> .—Legacy of Miss Caroline Newman, H. W. Pickering, Ex. by Rev. Dr. Jos. Tracy.....	814 75	<i>Washington</i> .—Miscellaneous.....	467 90
By Rev. Dr. Orcutt, (\$234.04.)		VIRGINIA.	
<i>Boston</i> .—Rev. John DeWitt, Miss A. B. Newman, Wm. R. Lawrence, M. D., Amos A. Lawrence, Edward Wheelwright, ea. \$20; Thos. Wigglesworth, Edward Wigglesworth, ea. \$25; J. C. Brainer, \$15; Josiah W. Blake, \$5.....	170 00	<i>Alexandria</i> .—Mrs. M. B. Blackford.....	2 00
<i>Beverly</i> .—John Pickett, Miss Sarah L. Haven, ea. \$2; Miss Rantoul, \$1; Cash, \$5.04.....	10 04	OHIO.	
<i>Worcester</i> .—Hon. Isaac Davis, Calvin Taft, ea. \$10; H. W. Miller, David Whitcomb, Jerome Marble, Asa Walker, Albert Tolman, ea. \$5; Daniel Ward, \$2.....	47 00	<i>Cincinnati</i> .—Rev. Thos. H. Pearne, D. D., \$250; a friend at Wesley Chapel, \$1.....	251 00
<i>Springfield</i> .—George Merriam, \$5; H. Sanderson, \$2.....	7 00	<i>Cedarville</i> .—Ref. Presb. Ch., Wm. H. Stormont, Treas.....	21 90
	1,048 79		272 90
RHODE ISLAND.		ILLINOIS.	
By Rev. Dr. Orcutt, (\$182.50.)		By Rev. Geo. S. Inglis, (\$73.03.)	
<i>Providence</i> .—Robert H. Ives, \$50; Mrs. Ann E. Miller, Mrs. Phebe Whipple, ea. \$10; Miss A. L. Harris, Mrs. Eliza B. Rogers, Charles E. Carpenter, ea. \$5; Mr. Shepley, N. J. Shepley, ea. \$1; Miss Esther Frances, 50cts.	87 50	<i>Greenville</i> .—Jas. Harris, Robt. Nethercott, Dr. T. S. Brooks, ea. \$5; Mrs. Lottie Smith, E. L. Dann, Geo. Phelps, John A. McNeely, Col. J. B. Reid, ea. \$2; Rev. B. M. Beven, Mrs. J. C. Clark, Miss Ecca Adams, Miss Brumback, Mrs. Prof. White, E. B. White, Wm. Burchsted, Frank Joy, Curtis Chittendon, Sheriff Gullie, G. M. Fatham, A. Goodding, G. C. Scipio, J. C. Gwinn, Mrs. Emma Baker, Cash, T. S. Vest, Mrs. Martin, Mrs. E. McFerrin, Mrs. Huntsinger, S. A. Phelps, John Seamon, Miss Pierce, S. Stern, H. W. Chittendon, N. J. Pogue, ea. \$1; John S. Denny, M. Berger, ea. .75c.; Mrs. Barr, 50c.; Jno. H. Harris, Mrs. Otis Colcord, James Miller, J. P. McFerrin, Prof. Chittendon, Mrs. Gerriehs, Miss Nellie Bliss, Mrs. Hastings, Cash, W. Wells, ea. 50c.....	58 03
<i>Bristol</i> .—Mrs. Robt. Rogers, Miss Charlotte DeWolf, ea. \$15; Mrs. L. S. French, \$10; Mrs. Ruth DeWolf, \$5.....	45 00	<i>Collinsville</i> .—Mrs. P. C. Morrison, \$10; Mrs. Dr. Wing, \$5.....	15 00
	132 50		73 03
CONNECTICUT.		FOR REPOSITORY.	
By Rev. Dr. Orcutt, (\$5)		<i>MAINE</i> .—Calais—Samuel Kelley, to Feb. 1, 1874.....	3 00
<i>New London</i> .—Assa Otis.....	5 00	MASSACHUSETTS.—Pepperell—	
NEW YORK.		Henry J. Oliver, to Jan. 1, 1875, \$12. <i>Boston</i> .—Lee & Shepard, for 1874, \$1.....	13 00
<i>New York City</i> .—Estate of Bouquet Richards, by P. Richards, Ex. of Guy Richards.....	2,000 00	CONNECTICUT.—Greenwich—	
By Rev. Dr. Orcutt, (\$380.50.)		Laura Mead, for 1874, \$1. <i>Middletown</i> .—Mrs. Sarah L. Whitelsey, for 1874, \$1. <i>Wethersfield</i> .—Mrs. P. S. Wells, for 1874, \$1.....	3 00
<i>New York City</i> .—Ambrose K. Ely, Yates & Porterfield, ea. \$100; Wm. Dennistoun, \$25; Mrs. Horace Holden, Watts, Parker & Co., Holt & Co., Gilchrest, White & Co., ea. \$10; Dan Talmager Sons, \$5; Mrs. R. I. Brown, \$30, to const. Rev. J. E. Brown & L. M.....	300 00	NEW YORK.—Ogdensburg—	
<i>Brooklyn</i> .—A. S. Barnes & Co., \$30; Cash, 50c.....	80 50	Henry Roder, Arthur Davis, ea. \$1, for 1874, by Rev. J. K. Converse.	2 00
By Rev. J. K. Converse, (\$42.33.)		NEW JERSEY.—Newark—	
<i>Ogdensburg</i> .—W. L. Proctor toward passage of a Baptist Minister or teacher, \$30; Bell Bros., \$5; Dittenbacker & Davidson, R. W. Judson, ea. \$2; Individuals, 3.33.....	42 33	C. Groth, for 1874.....	1 00
	2,372 83	TENNESSEE.—Knoxville—	
NEW JERSEY.		H. Maynard, to Jan. 1, 1875.....	2 00
By Rev. Dr. Orcutt, (\$121.23.)		INDIANA.—Rising Sun—	
<i>Newark</i> .—H. M. Baldwin, Second Presb. Ch., ea. \$50.....	100 00	Rev. Jas. H. Gill, for 1873.....	1 00
<i>Princeton</i> .—First Presb. Ch.....	21 23	MICHIGAN.—Allegan—	
	121 23	Mrs. Sarah Burch, to Jan. 1, 1876.....	2 00
		Repository.....	27 00
		Donations.....	1,413 28
		Legacies.....	2,814 75
		Miscellaneous.....	467 90
		Total.....	\$4,722 93

T H E

# African Repository.

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VOL. L.]

WASHINGTON, FEBRUARY, 1874.

[No. 2.

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FIFTY-SEVENTH ANNUAL REPORT OF THE AMERICAN  
COLONIZATION SOCIETY.

PRESENTED JANUARY 20, 1874.

## OBITUARY.

It becomes the painful duty of the American Colonization Society, at the commencement of its Fifty-seventh Annual Report, to offer its tribute of sorrow and affection to the memory of the late Rev. WILLIAM McLAIN, D. D., who departed this life at his residence in this city, on the 13th of February, in the full triumphs of the Christian faith.

Dr. McLain was born in Champaign county, Ohio, August 8, 1806; graduated at Miami University in 1831; studied theology at Andover and New Haven; was installed as pastor of the First Presbyterian Church, Washington, D. C., in January, 1837, and resigned on account of declining health, June 9, 1840. He performed an acceptable agency service for this Society in August, 1839, and again in the following summer, in the State of Virginia. He was appointed "Clerk of the Executive Committee," December 18, 1840. Thus began those very valuable labors for the cause which he zealously and faithfully performed to within a few days of his death.

Dr. McLain was elected Treasurer, January 19, 1843, and Financial Secretary and Treasurer of the Society, January 17, 1858, the duties of which he discharged with great ability. He devised and executed measures for raising funds, chartered and equipped vessels, provided for and dispatched thousands of emigrants, and managed our affairs in Liberia. In a word, for thirty-two years, no one did more than he in guiding the counsels, defending the principles, and conducting the operations of the Society.

To the members of the Executive Committee, the Board of Directors, and to the Executive officers of the Society, the decease of Dr. McLain was a personal and deeply-felt bereavement, severing not only official relations, but warm ties of individual affection. To the cause at large, it is a loss which seems almost irreparable. His name will be held in lasting remembrance.

Since the last Report was presented, intelligence has been received of the death of five Vice Presidents of the Society.

The first was the Rt. Rev. CHARLES P. McILVAINE, D. D., LL. D., Bishop of the P. Episcopal Church in Ohio, whose admirable symmetry of character, powerful eloquence, and high administrative ability, won for him the confidence and love of all who knew him. The Bishop was personally acquainted with the Rev. Robert Finley, D. D., and while rector of Christ Church, Georgetown, D. C., from 1820 to 1825, was associated with Bushrod Washington, Elias B. Caldwell, Charles Fenton Mercer, Francis Scott Key, and other illustrious founders and patrons of the Society, and was ever himself one of its warmest friends and supporters. He presided for many years over the Ohio Auxiliary, and had been a Vice President of this Society since 1845.

Another Vice President was RICHARD HOFF, Esq., of Georgia, elected in 1857. Fifty of the emigrants sent in 1854, were liberated by him, and he gave us three thousand dollars toward the expenses of their passage and establishment in Liberia. He also distributed nearly a like amount among them at their embarkation. Though at a ripe age, his death will be mourned by thousands who held him in affectionate regard.

Among men of all nations and all callings, wherever the name of GERARD RALSTON, Esq., is known, it will be remembered and cherished as the name of "one who loved his fellow-man." Mr. Ralston's affection for this cause dated back to the time when Mills and Burgess went to the Coast of Africa to select a locality for the establishment of a negro nationality. He was one of the founders of the Pennsylvania Colonization Society, which was organized in 1826, was its first Treasurer, and not only continued active in its management while in Philadelphia, but he contributed frequently and liberally to its treasury. He was elected a Vice President of this Society in

1840. Mr. Ralston went to England over a third of a century ago as the representative of the mercantile firm of which he was then a member, and though he never returned to the land of his birth, he constantly evinced a feeling of sympathy and love for it and its citizens, many of whom were welcomed and hospitably entertained by him in London. As Consul-General of Liberia, in Europe, for the past twenty-five years, he rendered services, without compensation, which were valuable and important; including the negotiation of nearly if not all the treaties recognizing its independence. Kind in spirit, gentle in manner, after an active and useful life of seventy-five years, he rests from his labors and his memory is blessed.

Another friend of African Colonization, whose decease we mourn, is the Rev. JOHN EARLY, D. D., Bishop of the Methodist E. Church, South, who at the early age of twenty, began his ministerial labors among the slave population in his native county—Bedford—Virginia, and was ever devoted to the religious interests of the colored race. He was elected a Vice President of this Society in 1849.

Hon. PETER D. VROOM, of New Jersey, was a long-tried helper in every good cause. He held several important and prominent public stations at home and abroad, in all which he served with pre-eminent ability and elevation of character. He was elected a Vice President of this Society in 1838, yet he had been, for many years, its firm friend, aiding it by the advocacy of its principles and by gifts for its promotion. Few men have manifested a more abiding interest in its welfare, or held in higher appreciation the work it was doing both for this continent and for Africa.

#### FINANCES.

The balance in the treasury, January 1, 1873 was.....	\$586 31
The receipts for the succeeding twelve months have been—	
From donations.....	15,358 75
From legacies.....	14,557 47
From all other sources.....	5,419 49
Making the resources of the year.....	\$35,922 02
Of this sum there has been paid, as follows:	
For passage and support of emigrants.....	\$9,215 16
For borrowed money returned.....	11,000 00
For other objects.....	15,473 37
	<hr/> 35,688 53
Leaving a balance in the treasury, January 1, 1874..	<hr/> \$233 49

From this statement it appears that our entire receipts during the year 1873 exceed those of the previous year by nearly \$2,000; and that the receipts from donations exceed those of the previous year by \$4,754.96. This is gratifying and encouraging, when we take into view the fact that it has been accomplished against special adverse influences occasioned by the financial panic, and with a reduction of agency expenses.

#### OFFICERS.

Rev. John K. Converse has continued his indefatigable labors for the Society in the Northern New England States.

Rev. D. C. Haynes, after three years' service as District Secretary for Massachusetts, Rhode Island, and Connecticut, resigned his position, which took effect in August.

Rev. Thomas H. Pearne, D. D., entered upon his duties November 1, as District Secretary for the States west of the Alleghanies and south of the Potomac, with headquarters at Cincinnati. His large experience in public life, added to other rare gifts and qualifications, will, it is hoped, enable him to impress the people of his immense district with the claims of this Society upon their sympathies and support.

The duties of Treasurer and Financial Secretary were, soon after the death of Rev. Dr. McLain, added to those of the Corresponding Secretary, by whom they have since been performed.

#### EXPEDITION.

Our customary fall expedition was by the barque "Jasper," which sailed from New York on Friday, November 28, with seventy-three emigrants, well provided for on the voyage and for six months after their arrival. They were only a fraction of the applicants for settlement in Liberia; but they were quite as many as we had the means at command to provide for, in the existing monetary condition of the country.

Six of the emigrants were from Jacksonville, Florida, to settle at Arthington; thirty-three were from Strawberry Plains, Tenn., to locate at Warnersville, Junk river; and thirty-four were from Hawkinsville, Georgia, for Brewerville. They were conveyed to the port of embarkation in two companies: one of thirty-three persons, by railroad and the steamer "Isaac

Bell," from Norfolk; and the other, of forty persons, by railroad and the steamer "San Jacinto," from Savannah. They consisted principally of families, a goodly number of whom went to join relatives and acquaintances in that Republic, and from whom they had received letters inviting them to come. With but few exceptions, they had not reached middle life: seven being under two years old, twenty-five were two and not twelve years of age, and forty-one were twelve years old and upwards. Fifteen of the adult males were farmers. Twenty-one were reported as communicants in evangelical churches, two of whom were ministers of the Gospel.

We sent at the same time nearly five hundred dollars' worth of school-books and supplies for our own and other schools; also Arabic and English Bibles and Testaments, valued at about one hundred and seventy-five dollars, presented by the the American Bible Society; and fifty dollars worth of publications of an elementary character, appropriated by the American Sunday-School Union.

The "Jasper" also took a coffee huller, which was patented and shipped by Messrs. Edward S. Morris and T. T. Woodruff, of Philadelphia, Pa., and an engine of fifteen horse-power to run it. This machine, it is stated, can clean, ready for use, a bushel of coffee every minute. Its successful operation promises to open a new era in the history of the young Republic. As an article of commerce, the "Liberia-Mocha" coffee, by reason of its quality being equal if not superior to any, is likely to become one of the most valuable products of that country.

Emigration to Liberia every year under the auspices of this Society has been uninterrupted for the last fifty-three years. Those sent in 1873 make the number colonized since the war to be three thousand and sixty, and a total from the beginning of fifteen thousand and forty-eight; exclusive of five thousand seven hundred and twenty-two recaptured Africans, which we induced and enabled the Government of the United States to settle in Liberia, making a grand total of twenty thousand seven hundred and seventy persons to whom the Society has given homes in Africa.



**APPLICATIONS.**

The past year has again afforded evidence that the disposition among the people of color to emigrate to Liberia is increasing. In the course of a single month the applications for passage comprised between five and six hundred persons. When our expedition left in November, there were enrolled upwards of three thousand voluntary and unsolicited applicants for settlement, some of whom are now pressing their requests and are anxious to know if they can go, in order to guard against making arrangements which may prevent their going at all.

With an earnest desire to benefit themselves, and to confer a blessing upon their race in Africa, as their letters show, many seek a home in Liberia, where they can at once become land-owners, and find the avenues of emolument and honor all open to the deserving and aspiring, without let or hindrance.

**ARTHRINGTON.**

The barque "Jasper," mentioned in our last Report to have sailed with one hundred and fifty emigrants, arrived at Monrovia January 1, after a pleasant passage of forty days, "all well." Letters to a recent date assure us that they were generally more than satisfied with the change, and that they were occupying their own houses and cultivating their own lands.

As a goodly number of the people recently sent have located at the new interior settlement of Arthington, the following account of a visit to it by the editor of the "New Era," published at Monrovia, cannot but be gratifying to their well-wishers and to the friends of Africa:

"Arthington is situated in a hilly and uneven section of country, about four miles northwest of Millsburg, and about two miles northward and interiorward from the St. Paul's river. The first settlers landed in December, 1869, and removed to the then forest in March, 1870. These immigrants were, as is generally the case since the war, quite poor, but an intelligent, active, industrious, and enterprising set of men. They immediately went to work, and have done as well as any peo-

ple could do with small means in similar circumstances. They cut down the forest, cleared the bush, and soon a pleasant little village rose upon the hills, with school-house and church, as the germs of advancing civilization.

"We were happily disappointed in seeing these people at their homes. We found they had good crops of bread-stuff well planted, but not matured. They are not known to have brought to the country any capital except a determination to work with willing hearts and willing hands, and thus establish for themselves a name and a character. In the short time they have been there they have cut down, cleared up, and planted, until there is not a lot to be seen in town not under cultivation. For example, the leader, Mr. Alonzo Hoggard, has had no aid but four small sons, and with them alone he has planted out five thousand coffee trees, and is cultivating one-and-a-half acres in potatoes, two acres in cassava, four acres in rice, one-half acre in eddoes, besides many garden vegetables. Mr. Solomon York, another of that company, has nearly three thousand coffee trees growing, many bearing, and a large supply of cassavas, eddoes, and other bread-stuff. Mr. Rennels has also a large lot of coffee growing, some acres of sugar cane, some ginger, and his wife offers to sell a few barrels of Indian corn, the result of her own industry. There are many others doing well, whose farms we had not time to visit.

"We went out one mile beyond to see the company, of which Mr. Jefferson Bracewell was the leader. He commenced cutting down the bush in March, 1872, and, with the assistance of his seven sons, he has cleared up more than thirty acres of land, planted eleven hundred coffee trees, made his large crops of rice, potatoes, and eddoes, so as to supply his own family; imported a sugar-mill, and made his own sugar and syrup last season. He has made a large coffee nursery, and is now tanning some of the best leather used in this country. His wife and daughter spin and weave all the cloth that he and those boys wear, and he has built with his own hands his dwelling-house, store-house, weaving and loom house for his wife, and a house for tanning. Well done, Bracewell! May Liberia obtain many more such braces.

"Mr. Solomon Hill and Mr. June Moore, of the same company,

have each planted seven hundred coffee trees, a large coffee nursery, and have such a supply of potatoes, cassavas, and eddoes, that they have bought no bread-stuff since they came to the country. Mr. Hill has already sold from his crop fifty kroos of clean rice."

#### AGRICULTURE AND TRADE.

Intelligence from Liberia indicate growth and prosperity, Agriculture is steadily on the increase. "The Republican" announces that "there will be a proportional fair increase of the production of coffee over that of last year. Sugar making is also going on encouragingly. The steam mills on the St. Paul's river of Sharp, Dunbar & Decoursey, Anderson, Washington, Roe, and Cooper, besides the full number of hand and cattle power mills, are doing a good business."

The same paper observes as follows:—"The present is what may be termed a splendid palm-oil season. Our coasting craft are doing a full business. Mr. Sherman (Sherman & Dimery) returned a few days ago in their schooner "Petronilla," with thirty thousand gallons of oil and a quantity of palm-kernels. Messrs. McGill's schooner, under Mr. William Francis Brown, snpercargo, has arrived with twenty-two thousand gallons of oil. Mr. Henry Cooper recently paid a visit to the Coast in furtherance of his business. His three coasters, 'Dodo,' 'Samuel Ash,' and 'Apprentice Boy,' have come up with full loads. Mr. Brougham had a boat brought out to him a few days ago. It is about thirteen tons. Three men sailed her from Hamburg. Messrs. McGill's had brought out to them on the steamer 'Benin,' from Liverpool, a coasting craft of fifteen tons. The barque 'The Pope,' to sail for New York to-day, has on board eighty tons of camwood, seven thousand gallons of palm-oil, forty thousand pounds of Liberia coffee, three hundred pounds of ivory, two hundred casks or about one hundred and ten thousand pounds of sugar, also thirty passengers. During the month of April, Captain [redacted] shipped sixteen thousand gallons of palm-oil, nine hundred bushels of palm [redacted] a, and other [redacted] duce."

President Roberts, in his last annual message

information. He says: "The trade and mercantile marine of the Republic have increased, and are still increasing in a ratio scarcely credible. Enterprising merchants are opening new avenues of trade, and are extending their operations, both coastwise and interior, with encouraging prospects of continued success.

Application has been made to the Liberian authorities for permission to establish a telegraph station at Cape Palmas, the cable coming from St. Vincent Island (Cape Verde) on the one side, and from Benguela (South Africa) on the other. The said cable is to extend from St. Vincent to Lisbon, (Portugal,) and thence to New York. This, with the cable also from Brazil to St. Vincent, will place Liberia in direct telegraphic communication with the United States, Europe, South America, and South Africa. The work is begun already by an English company.

#### STEAM COMMUNICATION.

The commerce of West Africa, constantly augmenting in extent and value, is mostly carried on by steamers owned and controlled by English capitalists and merchants. Fifteen years ago the mails by steam between England and Liberia were monthly; several years later they were increased to semi-monthly; now five steamers every month render this valuable service from Liverpool.

A grand opening is presented for American capital and activity, by the establishment of direct and regular steam communication from New York to Monrovia and Cape Palmas, and along the Coast to the Equator. In view of the rapid development of the resources of that extensive and populous region, and the growing demand for the products of American mechanical industries, an enlightened commercial policy dictates every encouragement to such enterprise, and no time should be lost in inaugurating this measure to secure it.

Captain R. W. Shufeldt, in his dispatch to the Secretary of the Navy, under date of "U. S. Steamer Plymouth, Monrovia, March 26, 1873," says: "Perhaps nothing would add more to the strength and well-being of this Americo-African Republic than the establishment of steam communication between it and the

mother country. A connection thus sustained would have an important bearing upon our own political and commercial necessities, and create the one thing needful to the progress of this country; for I am fully convinced that immigration, with a moderate amount of capital, is all that is now required to place Liberia upon a permanent footing, and to insure an increasing prosperity.

"This young nation, weak by virtue of its birth and inheritance, is essentially an American outpost upon the confines of barbarism, and it deserves, on this account, the fostering care of the American people. After an interval of twenty-six years since I first visited Monrovia, I do not find as much progress as I had hoped for; but there are no evidences of retrogression, and this is in itself proof that this people had secured too firm a foothold upon African soil ever to be expelled. The idea of Christian civilization is too firmly planted here to be uprooted."

#### INTERIOR LIBERIA.

The subject of a comprehensive interior policy is engaging the earnest attention of the authorities and leading men of Liberia, and a growing determination is apparent to avail themselves of the vast resources of trade and population on the East. The opening of highways inward from the Coast has been intelligently agitated, for present absolute wants as well as for future probable contingencies. That entire region is represented to be of the highest possible interest. Its healthfulness, its productiveness, the facility with which good roads and railways may be constructed, the large, cultivated and active Mahommedan tribes, having schools, and books, and mosques, all combine to make it one of the most important portions of the West African Continent: presenting a wide and inviting field for the enterprise of the merchant, the settler, and the missionary.

Reports from Liberia mention accessions to the membership of different churches. These reports were accompanied by urgent calls from several of the neighboring kings and headmen to come among them and their people with schools and the Gospel. Gilla Somer, king of the Golah tribe, is stated to have recently visited Monrovia, to obtain, as he said, "a God-man

who will learn my people the religion of Jesus Christ." He offered to give three thousand acres of land, and more, if desired, for the use of schools and missions in his country.

Liberian Christians are not indifferent to these openings, and they declare themselves anxious, if the means were within their power, to press inland with the arts of civilized life and the ordinances of religion. They appeal to their brethren in the United States to help them, and there is a general feeling that the colored people of this country will not be slow to show their interest in the benighted population of the land of their ancestors.

The efforts of Sir Bartle Frere and Sir Samuel Baker in Zanzibar, Eastern Africa, and into the interior, for the suppression of the slave-trade, have been eminently cheering.

Explorations are progressing into various portions of the Continent, and it will not much longer be unknown. Those of the past few years reveal immense tracts of rich and attractive territory, interspersed by lakes and rivers, designed by Providence, it is believed, as seats of a future high civilization.

#### EDUCATION IN LIBERIA.

The semi-annual reports to June 30th last, of the teachers of the two schools at Arthington and that at Brewerville, supported by this Society from the income of the Graham legacy, show them to have had an average daily attendance of eighty-six scholars, composed mostly of quite young persons of both sexes, and the studies to have been spelling, reading, writing, grammar, arithmetic, and geography, in which encouraging progress was made.

Of the state of education in Liberia, the late Report of the Massachusetts Colonization Society gives the following elaborate account:

"All the missions have schools. Each mission reports its schools to its own Missionary Board. But there is no arrangement by which reports of all the schools are collected at any one centre; nor do they all cover the same period of time. According to the latest information that has reached us, they are as follows:

Missions.	Schools.	Scholars.
Protestant Episcopal.....	20	443
Methodist Episcopal.....	15	450
Baptist.....	6	42
Southern Baptist.....	7	68
Presbyterian.....	3	41
Lutheran.....	1	39
	<hr/> 52	<hr/> 1083

"Of these 52 schools, however, 12 report no number of scholars, though some are said to be "well attended." If we suppose them to average 20 each, the whole number will be 1,323. A few private schools may raise the whole number to 1,500.

"To give each child of the civilized population of Liberia four years at school, supposing that population to be 20,000, would probably require an habitual attendance of about 1,600. The number of scholars reported is nearly large enough for that purpose, and authorizes the conclusion that Americo-Liberian children generally have some opportunity for primary school education. But generally the reports do not give the age or sex of the scholars, the constancy of their attendance, the studies pursued, or the progress made.

"There has been a system of common schools in the statute-book of Liberia almost from its first settlement, and several beginnings have been made of putting it in operation. But, for a complication of reasons which it would be difficult to explain so as to do justice to all parties, its operation has never been universal, and it has been often wholly interrupted, and the work of primary education has gone almost wholly into the hands of the missions. And as these missions are wholly independent of each other, each has its own systems, and there is no one system of common schools for the whole Republic except that in the statute-book, which is not in operation.

"To these remarks it is proper to add the following passage from the last annual message of President Roberts:

"In general, our native population is making encouraging advances, under the fostering operations of our civil and religious institutions; and I shall hope that the Legislature will find it within the scope of their pecuniary ability to continue, if not increase, the means of facilitating this desirable work.

Many of the chiefs and headmen of the tribes within our limits are now earnestly importuning the Government to establish schools in their districts, for the instruction of their children in the principles of Cristianity, in the ordinary branches of literature, and in the arts of civilized life.

“In regard to the subject of general education in Liberia, I may only remark, that it is still of paramount importance. And it is a matter of deep regret that, even with the generous assistance of missionary societies in the United States, we are not able to supply the increasing demands for educational facilities in many of our scattered Americo-Liberian settlements. Some of these are wholly without regular schools, and others have schools of such low grade as to scarcely deserve the name of schools. Nothing can be more desirable than that the youth of our country, the whole country, should have placed within their reach the means of acquiring that degree of mental training necessary to make them useful members of society; and also, as far as practicable, to lay such a foundation as will enable them to reach readily those attainments required for the higher duties of life. In this view we have not only to deplore the need of funds to maintain schools, but also the need of efficient teachers to conduct them. No one can doubt that both the Church and the State are now suffering for the want of additional intelligence to aid in advancing the civil and religious institutions of the country. In this connection I have great pleasure in communicating to the Legislature, that that distinguished philanthropist and noble friend of Liberia, Hon. H. M. Schieffelin, who has always felt the liveliest interest in the educational advancement of the Republic, has just created a foundation from which the Government may expect to receive three hundred dollars per annum for the use of common schools. We thank him and the gentlemen who are co-operating with him in this kindness.

“And I may also add here, that we have great cause for thankfulness that a gracious Providence put it into the hearts of our friends in the United States—especially in Massachusetts, the cradle of American literature and science—to establish Liberia College. It stands among us as a beacon light; an important and efficient agency in dispelling the deep gloom



which for so many weary centuries has enveloped the minds of the people of this degraded Continent. It is an incalculable blessing to Liberia and to Africa; it has already prepared a goodly number of young men for usefulness, many of whom are now rendering valuable service as teachers and otherwise in various parts of the Republic. I shall hope that American philanthropy will continue to cherish an enterprise so eminently worthy of Christian sympathy, and will amply endow it for the successful prosecution of the work it is designed to accomplish.”

“By this time President Roberts knows that an important step has been taken towards the fulfillment of his hope that the College will be endowed. In February last the Trustees of Donations for Education in Liberia received a donation of \$20,000, to be invested as a permanent fund, the income of which is to be expended in the support of that College. The money was immediately invested, safely and profitably.

“This generous donation ought to attract attention, and have influence as an example. It was not made in ignorance, or without consideration. The donor, the Hon. Albert Fearing, is well known as a man before whom the claims of the numerous benevolent enterprises of the day are brought, so that he is obliged to consider them and judge of their comparative merits. His duties as a member of the Board of Trustees, from its organization in 1850, and its President since 1855, have given him a thorough knowledge of the condition, wants, and prospective usefulness of Liberia College. He gave \$5,000 in 1864 as a permanent fund for its library, and has given other sums at other times, so that the whole amount of his benefactions is about \$30,000 in cash, besides a large amount of personal labor and valuable time. The testimony of such a donation, from such a source, ought to have a convincing and persuasive influence on those who have wealth which they wish to use for the benefit of mankind.

“Though the management and support of Liberia College is no part of the work of this Society, but of the Trustees of Donations for Education in Liberia, who have founded and sustained it, yet we have an interest in its success, which authorizes and impels us to notice whatever concerns it. The

Republic which this Society is building up indispensably needs the College, that it may be furnished with intelligent citizens to fill the various departments of public life, and especially to carry the light of Christian civilization to its six hundred thousand aboriginal inhabitants, and to the uncounted millions who sit in darkness beyond them. We, therefore, thankfully record every addition to its means of permanency and usefulness."

#### OUR MISSION.

The facts given in this review, as well as the history of African Colonization from the beginning, demonstrate the incalculable importance and utility of our work as a Society. It was never so important, so necessary, and so promising as now. The extinction of slavery, so far from lessening our obligations to Africa and the colored people, has only enlarged and intensified them. The great purpose of our organization has ever been the establishment of a civilized and Christian nation on the West Coast of Africa, to which, *if they found it to be to their interest*, the colored people of the United States might emigrate, but, which, whether they emigrated to it or not in numbers materially affecting their race here, would be the most powerful agency that man could devise for the civilization and Christianization of Africa. If, while slavery existed, masters manumitted their slaves to remove them to Liberia, to that extent Colonization promoted freedom. Then, however, as now, the great object was the establishment of such a nation in Africa as to-day exists feebly but honorably in Liberia. To increase its numbers, to enlarge its usefulness, to enable it to work out great and good results, is the grand aim of the American Colonization Society.

## TREASURER'S REPORT.

Dr. *Receipts and Disbursements of the American Colonization Society, for the year 1873.* Cr.

Received Donations . . . . .	\$15,358 75	Paid Passage and support of Emigrants . . .	\$9,215 16
" Legacies . . . . .	14,557 47	" Interest on Loans . . . . .	1,168 49
" Interest on Investments . . . . .	2,064 93	" For Education in Liberia . . . . .	480 00
" Investments realized . . . . .	250 00	" Taxes, Insurance and Repairs of Colonization Building . . . . .	935 51
" Rents of Colonization Building . . . . .	2,316 76	" Paper and Printing "The African Repository" . . . . .	1,601 25
" Subscriptions to "The African Repository" . . . . .	212 42	" Salaries of Secretaries, Printing Report and Addresses, Stationery, Postages, &c. . . . .	4,856 57
" For Education in Liberia . . . . .	490 50	" Salaries of Agents, Travelling Expenses, Expenses of Auxiliary Societies, &c. . . . .	6,431 55
" Returns from Liberia . . . . .	84 88	" Borrowed money . . . . .	11,000 00
Balance on hand, January 1, 1873 . . . . .	35,335 71	Disbursements . . . . .	35,688 53
Receipts . . . . .	586 31	Balance in Treasury, January 1, 1873 . . . . .	233 49
Total . . . . .	\$35,922 02	Total . . . . .	\$35,922 02

The Committee on Accounts have compared the charges on the Books with the vouchers for the year 1873, and find the same correct, with a balance of \$233 49.

WASHINGTON, D. C., January 20, 1874.

ALMON MERWIN,  
J. W. CHICKERING, } Committee.  
JOSEPH HENRY,

**FIFTY-SEVENTH ANNIVERSARY.**

THE AMERICAN COLONIZATION SOCIETY held its Fifty-seventh Annual Meeting, Hon. John H. B. Latrobe, presiding, in the Thirteenth-street Baptist Church, Washington, D. C., on the evening of the 20th January, where a large audience listened to four addresses. Rev. Dr. Samson, of New York, spoke convincingly on the obligations of America to colonize, in Liberia, at the expense of the State, such freedmen as desire to go there. Rev. Dr. Taylor, of Newark, N. J., eloquently treated of the providential aspects and prospects of African colonization. Rev. Dr. Pearne submitted cogent reasons why Christians and philanthropists should give enlarged and continued support to the work of the Society. Rev. Dr. Orcutt followed with some well-considered and appropriate suggestions. The Annual Report, presented on the occasion, is given in the preceding pages. The meeting, which lasted from 7.30 until nearly 10 o'clock, grew in interest up to its close.

THE BOARD OF DIRECTORS met in the Colonization Building, on Tuesday and Wednesday, January 20 and 21, Hon. Mr. Latrobe in the chair. The sessions were well attended by Life Directors and Delegates from Auxiliary Societies. They were occasions of unusual interest, and it was felt that the prospects of the Society were never more hopeful. Measures were taken to arouse an increased interest in the Christian civilization of Western Africa, by helping thither intelligent and religious colored people from this country to strengthen the expanding Republic of Liberia.

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**MINUTES OF THE AMERICAN COLONIZATION SOCIETY.**

WASHINGTON, D. C. *January 20, 1874.*

The Annual Meeting of the American Colonization Society was held this evening, commencing at 7½ o'clock, in the First Baptist Church, Thirteenth street, near G; the President, Hon. John H. B. Latrobe, in the chair.

The Divine blessing was invoked by the Rev. James H. Cuthbert, D. D., Pastor of the Church.

Brief introductory remarks were made by the President of

the Society; and the Fifty-seventh Annual Report of the Society was presented by the Corresponding Secretary, who also read extracts therefrom.

The Corresponding Secretary read letters from the Rt. Rev. William B. Stevens, D. D., Philadelphia, December 11; and from Hon. Reverdy Johnson, Baltimore, December 26, 1873, expressing regret that paramount duties and prior engagements would prevent them from addressing the Society at this time, and of their good wishes for its progress and success.

Addresses were delivered by the Rev. George W. Samson, D. D., of New York; Rev. William J. R. Taylor, D. D., of Newark, N. J.; Rev. Thomas H. Pearne, D. D., of Cincinnati; and Rev. John Orcutt, D. D., of New York.

The Society then adjourned to meet to-morrow at 12<sup>m</sup>, in the Colonization Building.

The benediction was pronounced by Rev. John K. Converse, of Burlington, Vermont.

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COLONIZATION BUILDING,

WASHINGTON, D. C. *January 21, 1874.*

The American Colonization Society met this day at 12 o'clock M., pursuant to adjournment: President Latrobe in the chair.

The minutes of the meeting of last evening were read and approved.

Rev. John Maclean D. D., Almon Merwin, Esq., and Rev. Thomas H. Pearne, D. D., were appointed a Committee to nominate the President and Vice Presidents of the Society for the ensuing year.

On motion of Hon. Peter Parker, it was

*Resolved*, That the Society returns its grateful acknowledgments to the Rev. George W. Samson, D. D., Rev. William J. R. Taylor, D. D., Rev. Thomas H. Pearne, D. D., and Rev. John Orcutt, D. D., for their very able, eloquent, and impressive addresses, delivered last evening at its Fifty-seventh anniversary meeting, and that they be requested to furnish copies for publication.

*Resolved*, That the thanks of the Society be presented to the pastor, Rev.

James H. Cuthbert, D. D., and to the officers of the First Baptist Church, for their very cordial grant of the use of their Church for our annual meeting held there last evening.

*Resolved*, That the thanks of the Society be given to the choir of the First Baptist Church, for their excellent and acceptable music on the occasion of our Fifty-seventh anniversary meeting.

Rev. Dr. Maclean, chairman of the Committee on Nominations, presented a report nominating and recommending the re-election of the present President and Vice Presidents of the Society, and the following named gentlemen, as additional Vice Presidents, viz: Rev. Randolph S. Foster, D. D., of Ohio; Rt. Rev. William B. Stevens, D. D., of Pennsylvania; Eli K. Price, Esq., of Pennsylvania; Rt. Rev. Gregory T. Bedell, D. D., of Ohio; and Theodore L. Mason, M. D., of New York.

On motion, it was

*Resolved*, That the report be accepted and approved, and that the Society elect the persons nominated by the Committee, as follows:

#### President.

1853. HON. JOHN H. B. LATROBE.

#### Vice Presidents.

- |   |  |
|---|--|
| 1833. Moses Allen, Esq., New York.          | 1854. Hon. Joseph B. Crockett, California.   |
| 1838. Hon. Henry A. Foster, New York.       | 1859. Hon. Henry M. Schieffelin, N. Y.       |
| 1838. Robert Campbell, Esq., Georgia.       | 1861. Rev. John Maclean, D. D., LL.D., N. J. |
| 1838. Hon. James Garland, Virginia.         | 1861. Hon. Ichabod Goodwin, N. H.            |
| 1840. Hon. Willard Hall, Delaware.          | 1861. Hon. William E. Dodge, New York.       |
| 1841. Thomas R. Hazard, Esq., R. I.         | 1862. Robert H. Ives, Esq., Rhode Island.    |
| 1843. Hon. Lucius Q. C. Elmer, N. J.        | 1862. Rev. Thomas DeWitt, D. D., N. Y.       |
| 1845. Hon. Joseph R. Underwood, Ky.         | 1866. Hon. James R. Doolittle, Wisconsin.    |
| 1848. Hon. Thomas W. Williams, Conn.        | 1867. Samuel A. Crozer, Esq., Pennsylvania.  |
| 1849. Rev. Lovick Pierce, D. D., Georgia.   | 1869. Hon. William C. Alexander, N. J.       |
| 1851. Rev. Robert Ryland, D. D., Ky.        | 1869. Hon. Fred. T. Frelinghuysen, N. J.     |
| 1851. Hon. Frederick P. Stanton, D. C.      | 1869. Rev. S. Irenæus Prime, D. D., N. Y.    |
| 1853. Hon. Horatio Seymour, New York.       | 1869. Rev. Benj. I. Haight, D. D., N. Y.     |
| 1853. Rev. Howard Malcom, D. D., Penn.      | 1869. James B. Hosmer, Esq., Conn.           |
| 1853. Rev. John P. Durbin, D. D., N. Y.     | 1870. Robert Arthington, Esq., England.      |
| 1853. Edward McGehee, Esq., Mississippi.    | 1871. Hon. Dudley S. Gregory, N. J.          |
| 1854. Rev. Edmund S. Janes, D. D., N. Y.    | 1872. Rt. Rev. John Johns, D. D., Virginia.  |
| 1854. Rev. Matthew Simpson, D. D., Penn.    | 1872. Rev. Edward P. Humphrey, D. D., Ky.    |
| 1854. Rev. Levi Scott, D. D., Delaware.     | 1872. Harvey Lindsly, M. D., D. C.           |
| 1854. Rev. Rob't Paine, D. D., Mississippi. | 1873. Hon. Charles S. Olden, New Jersey.     |
| 1854. Rev. Thomas A. Morris, D. D., Ohio.   | 1874. Rev. Randolph S. Foster, D. D., Ohio.  |
| 1854. Rev. Edward R. Ames, D. D., Md.       | 1874. Rt. Rev. Wm. B. Stevens, D. D., Pa.    |
| 1854. Rev. James C. Finley, Illinois.       | 1874. Eli K. Price, Esq., Pa.                |
| 1854. Hon. John F. Darby, Missouri.         | 1874. Rt. Rev. Gregory T. Bedell, D. D., O.  |
| 1854. Rev. Nathan L. Rice, D. D., Missouri. | 1874. Theodore L. Mason, M. D., N. Y.        |

The figures before each name indicate the year of first election.

On motion, it was

*Resolved*, That the Annual Report of the Society be referred to the Board of Directors.

On motion, it was

*Resolved*, That the Society do now adjourn, to meet on the third Tuesday in January, 1875, at 7½ o'clock P. M., in such place as the Executive Committee shall designate.

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**LETTERS FROM DISTINGUISHED MEN.**

The next best thing to an address from each of the following named gentlemen, were the letters annexed, written in response to invitations sent them by the Committee to make arrangements for the late Anniversary Meeting of the Society:

FROM REV. DR. HUMPHREY.

LOUISVILLE, KY., *November, 21, 1873.*

To Hon. PETER PARKER and WILLIAM COPPINGER, Esq:

DEAR SIR: Your favor of the 18th instant is at hand. I am sorry to say that I cannot go to Washington in January, my engagements here and elsewhere forbidding. My visit to the "Colonization rooms" last winter gave me renewed confidence in the wisdom of the plans adopted by the Society, and in the spirit with which they are executed. I feel more inclined to go a second time than I did to go the first time. But I must decline the service now.

Very truly yours,

E. P. HUMPHREY.

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FROM BISHOP STEVENS.

PHILADELPHIA, *December 11, 1873.*

Hon. PETER PARKER and WILLIAM COPPINGER, Esq., Committee:

GENTLEMEN: Absence from the city has prevented my replying earlier to your kind invitation to deliver an address at the ensuing Anniversary of the American Colonization Society.

I have tried to bring myself to accept it, but stern duty forbids, and I must reluctantly decline. I feel the deepest interest in the cause, which ought to take hold of the hearts of Christians and statesmen, as one of the great missionary and civilizing agencies of the world; but I shall not be able, consistent with paramount duties, to plead for so admirable a Society next month.

The desire to gratify two such excellent friends as yourselves was a strong motive urging me to go to Washington, as it would be peculiarly pleasant to meet you both again and renew the pleasant associations of the past.

With sincere regards to each of you, I remain, gentlemen, very truly,  
yours,

WILLIAM BACON STEVENS.

FROM HON. REVERDY JOHNSON.

BALTIMORE, *December 26, 1873.*

Messrs. PETER PARKER and WILLIAM COPPINGER, Committee, &c., Washington :

GENTLEMEN : I would gladly comply with the request you make of me if I could ; but an engagement which I am forced to fulfill will take me to Philadelphia on the evening of the 20th of the coming month. To have had such an opportunity as you tender me to do whatever I might be able to promote the great moral, political, and Christian ends which your Association is seeking to attain, would be a source of much gratification to me. To spread civilization and Christianity through benighted Africa is a work which must challenge the approval of mankind, whilst to our colored citizens, now, thank God, unshackled by slavery, to establish for themselves a home in which they will be able to exhibit the ability with which nature may have endowed them, without the obstacles of prejudice which caste or color may create, would be to them and to the world an achievement of incalculable value.

Sincerely regretting that I am obliged to decline the request with which you have honored me, and with thanks for the honor, I remain, with much regard, your obedient servant,

REVERDY JOHNSON.

#### AFRICAN COLONIZATION—ITS CLAIMS.

BY REV. THOMAS H. PEARNE, D. D.

What claims has the American Colonization Society upon the support of Christians and philanthropists ? In this article, nine facts are stated in answer, as follows :

1. For fifty-seven years this Society has had the confidence and co-operation of some of the noblest and best men of two hemispheres. Earnest and distinguished philanthropists in England and in America have wrought together in this great work with no common energy. Philosophers and patriots, statesmen and Christians, have found honor and joy in laboring to promote the objects of this Society. Rev. Dr. Fisk, President of the Wesleyan University, said that "the cause of the Colonization Society is the cause of God." Hon. Henry Clay once said, "Every emigrant to Africa is a missionary, carrying with him credentials in the holy cause of civilization, religion, and free institutions." Finley and Gurley, and Cresson and Bacon, and Hall and M'Lain have consecrated this cause by their connection with it. The earlier residents of the Society were men who stood deservedly high



for their eminent talents and their exalted positions—as Justice Washington, Hon. Charles Carroll, of Carrollton, one of the signers of the Declaration, Ex-President Madison, and Hon. Henry Clay.

2. The Legislatures of several of the States and the Congress of the United States have, by special acts, recognized the usefulness of this Society, and have, in various ways and in repeated instances, given it countenance and assistance.

3. Conferences of Christian ministers and assemblies of ministers and laymen have passed resolutions and adopted reports, recommending and approving the work of this Society. This is true of Annual and General Conferences of the Methodist Episcopal Church, of the General Assembly of the Presbyterian Church, and of other religious bodies. Members, ministers, and bishops of the Protestant Episcopal Church have always taken a leading interest in this work. The General Conference of the Methodist Episcopal Church, at its session in 1868, adopted a report, setting forth, in eloquent language, what has been effected in Africa by the American Colonization Society, and stating:

“Last year, with an income of about fifty-eight thousand dollars, the Society sent out (to Africa) six hundred and thirty-three emigrants. Four thousand more are applying for passage. In conclusion, we beg to offer the following resolutions, namely:

“*Resolved*, 1. That we recognize in the American Colonization Society an agency for the building up of a true Christian civilization (in Africa,) and the evangelization of a great continent.

“*Resolved*, 2. That, wishing the Society all success in its labor of love, we commend it to all the friends of religion and human progress.”

The irresistible conclusion from these facts is, that a work which can enlist in its behalf such supporters and advocates must have real merits; that no undeserving cause could secure such a following. Its claims are not less now than formerly. On the contrary, they are much greater.

4. Planting the Colony of Liberia upon the Western Coast of Africa, fifty years ago, the Colonization Society by that means suppressed the slave-trade for a distance of six hundred

miles, and within a district where the slave-trade had been most extensive and prosperous, and also most difficult to suppress. Along this extent of sea-board, the agencies of the Society did more, probably, to suppress that infamous traffic than the combined fleets of Great Britain and the United States.

5. This Society has transported thirteen thousand eight hundred and twenty-one emigrants from the United States to Liberia, who, with one thousand two hundred and twenty-seven sent thither by the Maryland Colonization Society, and five thousand seven hundred and twenty-two recaptured Africans, mostly taken on the high seas by United States war frigates, and sent to Liberia by the United States Government, make up a total of twenty thousand seven hundred and sixty-six sent to that Coast. These, with their descendants, number now, say twenty-five thousand, who are settled there in comfortable circumstances, in a climate congenial to them, upon the most fertile lands, and where, unvexed by the annoyances of prejudice and color-caste, they may assert their manhood, and enjoy the blessings of health and competence.

It may be asserted, without fear of successful denial, that those who have gone to Africa have greatly bettered their condition: that is, the persons who have gone to Liberia are better off than they were before going, and than those who are left in this country. This is the testimony of those Africans who have settled in Liberia. At a public meeting, held in Monrovia, the following was unanimously adopted, namely:

*"Whereas*, it has been widely and maliciously circulated in the United States of America, that the inhabitants of this colony are unhappy in their condition and anxious to return:

*"Resolved*, That the report is false and malicious, and originated only in design to injure the colony by calling off the support and sympathy of its friends; that, so far from having a disposition to return, we should regard such an event as the greatest calamity that could befall us."

With this agrees the testimony of those who have visited Liberia, and sojourned there. Hon. Abraham Hanson, Minister Resident and Consul General of the United States to the Republic of Liberia, after a residence of three years therein, speaks in glowing terms of the thrift and prosperity of the

people of that country, and concludes: "Were I a member of the African race, with my knowledge of the tremendous weight that still oppresses them, and of the illimitable field which invites them to Liberia, with its innumerable facilities for comfort, independence, and usefulness, I should gather my family around me, and embark on board the first vessel bound for that distant shore, even if I had to avail myself of the generous aid which the American Colonization Society offers."

6. Under the fostering care of this Society, a Christian nation has been planted in Africa, having free institutions, with an area of sixty thousand square miles, and a population of six hundred thousand. Of these, more than half a million have been rescued from utter savageism, and raised to comparative civilization. This Republic of Liberia has existed for twenty-six years. It holds treaty relations with the leading powers of the world, namely: The Hanseatic States, the Netherlands, Sweden and Norway, Portugal, Belgium, Denmark, Italy, France, Great Britain, Hayti, Brazil, and the United States. Liberia has a growing commerce; schools, seminaries, a college, and fifty or more churches. Three missionary Boards of the United States have, for years, annually expended in that field some \$50,000.

7. In establishing this Republic, the friends of Africa have a wide and effectual door for the successful entrance of Christianity into the heart of the African Continent. They have solved the problem, How is Africa to be redeemed? by an extended and beautiful example of Christian civilization, planted in Africa, and successfully maintained, through the agency of the colored people themselves. Besides opening a door of access to "the regions beyond," and furnishing this instructive example, Liberia makes a convenient base of aggressive operations in those interior regions. Tropical Africa must be redeemed by Africans. White men cannot do it. Liberia, a Christian government, administered by colored men, and bordering the intense darkness to be illuminated, is precisely the true point of departure, as well as the base of operations. In this single view of the case, this Society deserves the grateful co-operation of every Christian whose heart yearns for the redemption of Africa.

8. This creation of the Liberian Republic places before the freedmen a grand enterprise, worthy of their highest endeavor. It presents before them a motive which strongly appeals to their higher feelings, their nobler nature. No impracticable ideal is presented; but one whose possibility is assured by what has already been accomplished in Liberia.

Columbus, a white man, discovered an unknown continent, and his name rings over the world and along the ages. Now, let Africans achieve the redemption of a continent, and the uplifting, civilization, and enfranchisement of one hundred and fifty millions of people, whom all others have for centuries combined to brutalize and oppress, and the race will need no defenders nor apologists. It will thus vindicate its own right to stand up, the equal of the proudest and the mightiest.

In a recent lecture on races, Wendell Phillips insists that the black man must carve out his own niche in the temple of fame. With equal eloquence and truth, Mr. Phillips says:

“Suppose there comes a panic over the land, and Vanderbilt loses his forty millions, and the Secretary of the Treasury is driven nearly crazy at the situation, and nobody knows where the storm will stop, and there is not a brain powerful enough to drop the plummet into the profound history of the hour, and say, Here is the panacea! Let a colored man step to the front in such a moment. Perhaps he is worth a quarter of a million: and he says to the astonished world “Here is the path that will lead you out.” The world says, “We doubt it,” He says, “Follow me;” plunges into the path he indicates; the heavens clear up, the waters become clear, and he steps out worth fifty millions from that single speculation. Let colored men do acts like these, and the world will begin to look up a history for you. Until that time, you have to look it up for yourselves. The recognition of the colored race will never come from your claiming it; the world never yields to a claimant. The world worships but one thing—success. Go and do it. Go and do something that nobody else can do. Go and be something that nobody else can be. When you can do that, from that moment the world will recognize your race.”

In thus giving the black man the opportunity, the occasion, and the motive to lift up his race to greatness and immortality, the Colonization Society has entitled itself to the gratitude and the support of all races and peoples.

9. African colonization, through the agency of this Society, has, for half a century, been paying, in yearly installments, very small ones, a small part of the mighty debt which the United States owes to Africa for centuries of robbery and spoliation. That debt is incalculable in amount; so great that only God knows its extent. What has been done in sending a few thousands to Africa, and placing them in circumstances comfortable for them, hopeful for Africa, does not equal a tenth part of the interest due and unpaid. To pay the whole debt, principal and interest, would bankrupt the world in sympathy and cash. But we can recognize the obligation; and though our payments may be slow and scant, yet, if God sees that we mean to be honest with Him, that we do not repudiate, that we are trying to pay, He will approve our intention, and bless even our small payments, as he has done the work of the Colonization Society.

#### AFRICAN NATIONALITY.\*

It seems to be a constituent element of the characters of nations and individuals in all ages, climes, and countries, to pride themselves on their ancestry; and as such is the experience of the world, you will, I hope, pardon a Liberian when he asks, on this occasion, "*Whence are we; whither do we tend; how do we feel and reason?*"

1. Whence are we and why are we on the West Coast of Africa? ethnologically, are insolvable enigmas to the lettered world, not to the conjectural, vituperative and maledictive; for, from such voluminous sources, Negro! you have your line of pedigree in the most glaring colors from the morning when the bright stars sang together and the celestial host rolled back the ethereal canopy to behold and wonder at the masterpiece of their Sovereign, up to the present struggling on the West Coast of Africa.

It is certainly a deplorable fact that a race of men scattered around the entire circumference of the earth, extending from the snows of North Europe and America to the equator, and from the equator to the extreme south—alike found dispersed, intermingled, and straggling among savage and barbarous, civilized and enlightened nations, should know nought of their origin. Negro! have no poets ever sung of the martial deeds and warlike exploits, convivial feasts and hallowed passions,

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\*An Oration delivered before the Mayor, Common Council, and Citizens of Monrovia, July 26th, 1873, being the 26th Anniversary of Liberia's Declaration of Independence. By A. B. KING, B. A., (Liberia College.)

the inconceivable wealth, and the primeval religion of the sable myriads that have breathed on Africa's shores, no historians transmitted the chronicles of the sires to the dusky sons? Alas! your history is enshrouded with more than Egyptian darkness—darkness that not only is felt but confounds.

The most probable hypothesis as to the dispersion of man on the West Coast of Africa, appears to be something like this: That Egypt was the source from which the vast and far-spreading domain of Africa got her population. The progenitors of the first entered at an early date of the second world, and a family from one of the other two brothers subsequently migrated, and by intermixture with the former a distinct race arose. "The dissatisfied, the turbulent, the defeated, and the criminal would, in these earliest times, be thrown off from a settled community in Egypt, to penetrate into the southern and western regions. They would generally die there. Many ages of such attempts might pass before those individuals reached the marshes of the great central plateau, whose constitutions suited that position. Many of them, moreover, would die childless. Early death to the adult, and certain death to the immature, would sweep families off, as the streams bounding from southern Atlas intrude on the desert, and perish there. The many immigrants, to whom all external things were adverse, would be, for generation after generation, until the few remained, whom heat, exposure, toil, marsh-vapor, and fever left as an assorted and acclimated root of new nations." Such, says an American, seems to have been the process in Africa by which a declension of their nature took place from Egypt in two directions; one through the central plains down to the marshes of the Gaboon or the Congo river, where the aberrant peculiarities of the negro seem most developed; and the other along the mountains, by the Nile and the Zambeze, until the Ethiopian sank into the Hottentot. By philological researches and investigations it has been positively proved that the dialects of southern and equatorial Africa bear a very strong resemblance to those of Northern Africa. "The poor, despised Bushman, forming for himself, with sticks and grass, afar among the low-spreading branches of a patea, or nestling at sunset in a shallow hole, amid the warm sand of the desert, with wife and little ones, like a covey of birds, sheltered by some ragged sheep-skins from the dew of the clear sky, has an ancestral and mental relationship to the builder of the pyramids and the colossal temples of Egypt, and to the artists who adorned them! He looks on nature with a like eye, and stereotypes in his language the same conclusions derived from it. He has in his words vivified external things, as they did, according to that form which, in our more logical tongues, we name poetical metaphor. The sun—'Soorees'—is to him a

female, the productive mother of all organic life; and rivers, as Kuis-eep, Gar-eep, are endowed with masculine activity and strength."

In the mythological history of Egypt, we find the demigod Osiris on his grand march to Ethiopia. Later still, we read of the grand Sesostri's conquest and over-land route to the Atlantic ocean, did not he meet the Negro on the West Coast of Africa? Herodotus has a passage relating to a gold traffic carried on by the Carthaginians and a people beyond the Straits. There is a curious as well as valuable document found among the remains of the Carthage chronicles, relating to a voyage by a commander named Hanno, sent to found colonies on the West Coast of Africa; but poor us! if his accounts of heated earth and rolling torrents of flame be true, we must have been fire-eaters or endued with salamandrine natures.

During a confused period of Persian, Ptolemaic, Romaic, and Alexandrian discoveries, we can lay claim to nothing tangible until the seventh century, when a grand revolution changed the face of the world. The followers of Mohammoud, inspired by fanatical zeal, issued forth from Arabia, startling the whole world, spreading their conquests and settlements even over lands unvisited by the Roman eagle. Their wandering habits, and the use of the camel, an animal expressly formed for sandy deserts, enabled them to overcome insuperable obstacles to others. The Sahara, hitherto an impassable waste, became now a well defined thoroughfare. Soon the muezzin's cry was heard from the mineral regions of Kano, Bornou, Kaugh, and Timbuctoo. After the Moslem conquests and discoveries comes that grand career of maritime enterprise which terminated in the circumnavigation of the African continent and the discovery of a passage to India. It was carried on entirely by the Portuguese, and proceeded by gradual steps, from the rounding of Cape Bojadore, in 1433, by Gilanéz to the memorable passage of the Cape of Good Hope, in 1497, by Vascode Gama.

Scarcely two centuries intervening from this important discovery, we find the Dutch, Portuguese, and English flocking to the West Coast of Africa, and dying amidst Africa's abundance, languishing on the grand and picturesque banks of the majestic rivers—"glittering in the morning sun"—fatigued and emaciated amidst Africa's shady groves and valleys, scorched and blackened by a tropical sun. One moment he is thridding the burning sands and parching siroccos of Sahara's waste; the next, seated upon the towering summit of the Atlas, sailing up the never-ending Nile, or gliding down the beautiful Niger.

What sought the white man in the African's land of darkness and superstition? What attracted the proud Caucasian

from his lauded home to Lybia's wastes and deserts? Why this needless expense of lives and money? *Discovery* is the startling answer. Man is soon satiated and tired by sameness and monotony; novelty must enter among the enjoyments of his senses. Like the child and his toys, he stretches out his hands for more. But one of the main reasons that caused these desecrations of our fatherland was an unslacking thirst and greed for gain. The great mineral wealth and natural advantages of the African continent had been highly exaggerated beyond the bounds of truth.

American Negro! manumitted Negro! Liberians! here is about to dawn your beginning! The Caucasian adventurers being balked in their attempts to amass the great wealth which they had been persuaded to believe was strewn over the land, dastard hypocrisy! vain conceit! they now, with an air of philanthropy and benevolence, turn their attention to their dusky brethren. We are going to enslave you, but it is for your benefit. We think it preferable that you should have the air of an enlightened man (though a slave) than roaming among the dreary wilds of Africa; but they forgot that this very roaming about implied freedom, and that nothing is so highly prized by the Ethiopian as freedom; they forgot that he possessed a frame which [was] inured to privation, and that his wants [were] few; they forgot that the wilderness, as the land of his fathers, had attractions and associations for which *nothing* on a foreign shore could compensate. The desert, with all its terrors, had charms for the Negro; it was dear to him as his home, the place of his birth, and the hallowed spot where his kindred lie interred; and all other realms seemed drear and desolate. In the desert he had been planted by a wise and good Providence; he had a nature suited to the climate, and he was happy; for *he was free!* Liberty is sweet to all! Who, then, shall pronounce that in American bondage, the African was better off!

Thus our fathers were taken forcibly from their native land "like dumb-driven cattle," and enslaved for three hundred years in foreign countries, suffering every hardship and calamity which it is possible for human to endure with life. How many thousands sank beneath the burden! how many scrupled not to remove their galling, clanking chains by their own hands—"give me liberty, or give me death!" "By Babel's streams they sat and wept." No God-inspired Moses was reared to lead this unfortunate people forth to "a land flowing with milk and honey."

But glory to the immortal names of a host of magnanimous and benevolent minds! The negro's rights were asserted, champions arose to speak to the mighty Pharaoh—public opinion. God made of one blood all the nations of the earth.



Let thy brother go, were their tenets. By their indefatigable and untiring labors in behalf of the negro, the scheme of emancipation began. In course of time these manumitted slaves began to multiply. Seeing their thriftiness, handicraft, and surprising imitateness exhibited under that precious boon—freedom, they argued great things for the negro, if he could be returned to his fatherland. Under this conviction, philanthropy and benevolence sent forth men to spy a land for the negro, where he might show to the world his undeniable unity and kindred to his more fortunate brothers. Liberia was founded. The negro was reshipped to his home—

“Home again from a foreign shore.”

After being trained for twenty-five years by a benevolent institution in the art of government, we, claiming to be a free, sovereign, and independent people, admitting no superior but what circumstances and conditions had made, began our career as a nation on the 26th day of July, 1847. With what yearning and longing hearts had not our fathers looked forward to this day? It came, and they were found equal to the task of upholding this young infant Republic.

I have endeavored briefly to show you from whence came we as a nation. And while we are still assembled between these walls, may we take to our bosoms what great hardships and difficulties our fathers suffered and endured in order to insure to their sons and daughters a home, a country! May we leave this assembly with feelings akin to the pioneers for God, for Liberia, for Africa!

II. Whither do we tend? Where nations have for centuries passed through the varied stages of prosperity and decline, there will necessarily be found men, bulwarks of the State, who have borne the heat and burden of the day, capable of telling their contemporaries whether they will have cause to hope for prosperity or to fear decline in the future. It requires a man whom the world calls a statesman of noble forecast and a far-seeing mind to read a nation's destiny. It is he who has given his mind and body to his country; he who has worn out his life in anxiety and solicitude for the welfare of his native land; he who has so immolated himself on his country's altar as to have acquired a species of prophetic character as a reward for his diligent service that can ascend “Pisgah and view the landscape o'er.” Such a man can tell his son what sort of a country he will leave for him. Such a man dies with a joyful or despondent bosom. Joyful, because he beholds away in the dim, obscured future his native land arising to all that he could wish her, “great, glorious, and free;” despondent and listless, because he finds at last he has labored for nought; he sees that his life-long aspirations are doomed to disappoint-

ment, his country's sun is setting. But for all that, we will venture a remark or so. There is an old expression, "straws show which way the wind blows." If we cannot, with propriety, tell you of our future, we can at least tell you of our present, and entreat you to take a long look ahead for those who shall come after you; for is it not man's true mission on earth to labor for those who shall come after him? The man for his son; the present generation for posterity? Yes, we die that others may live. And he who is truly wise and solicitous for the future welfare of his offspring will endeavor to pave the way to prosperity and happiness for them before leaving this world.

So it becomes you who hold within your grasp the destiny of this infant Republic to take heed to what you do. Have you preserved untarnished the legacy entrusted to you? Have you added to its importance, or dimmed its pristine lustre? Are you about to transmit to your sons an institution of which they can boast?—a country which they can love?—a land for which they can die? If so, the *old day dreams* will be surely realized. Liberia will then be the home of the brave and free. If not, God only knows where we will bring up. If you have proven unworthy of your weighty responsibilities, you have no extenuating circumstances for your conduct. You will then deserve the everlasting execrations of posterity for having tampered with the negro's cause, for having misguided our national plant, warped its youth, and probably destroyed its once destined manhood.

Oh! ye who are so anxious to receive a nation's gifts from the ballot-box, poor and insignificant as ours are, how much better would it be if you would reflect upon the magnitude of the responsibilities attendant on said gifts. Liberia is in its nascent, embryotic state. You are acting for nations countless and yet unborn. The land of Ethiopia is to be born again! Africa and her waste places are to be made glad. There is yet wanting a crowning stone in the great building of nations. Unto us it is permitted to hew, polish, and convey this stone. Shall we, then, as a nation, prove recreant to this, our great trust, and give occasion for further scandal and contumely to be heaped upon the negro? Blot not the fair page of the about-to-be history of the negro.

III. Would that I could convey to you my idea of the nobleness and greatness of the minds of the Pilgrim Fathers! They came to Africa with no sordid or self-aggrandizing motives. They left a land of civilization and light, but of oppression and injustice to the black man, for a land of superstition, darkness, and heathenism, animated by no motive other than that which had been excited in their bosoms by the divinity of liberty. Having once tasted of this delicacy, however spar-

ingly, it transforms the man; he is no longer contented with the crumbs that fall from the table; he is satisfied only with being an acknowledged and respected guest at the feast. Thus our fathers, with God and liberty before them as beacons and incentives, unlearned, and, worse still, liberated slaves, re-entered the wilds of Africa to erect a rude temple to this divinity, where their sons and daughters might worship and feast. To this end they suffered and endured all things. To this end they labored and died. Have you followed in their wake? Suit the means to the end, and we shall have a happy and prosperous country, if not a great and glorious one.

### Receipts of the American Colonization Society;

DURING THE MONTH OF JANUARY, 1874.

<b>MAINE.</b>		By Rev. Dr. Pearne,	
<i>Portland</i> —"A friend in the Second Parish Church".....	\$5 00	<i>Cincinnati</i> —Hon. A. F. Perry.....	50 00
<b>NEW HAMPSHIRE.</b>			55 00
By Rev. J. K. Converse.		<b>CANADA.</b>	
<i>Nashua</i> —Hon. J. D. Otterson, G. W. Newell, Dr. E. Spaulding, ea. \$10; Hon. S. T. Worcester, \$5; G. Y. Sawyer, J. L. Pierce, ea. \$2; B. F. Emerson, \$1; Others, \$12.50.....	52 50	By Rev. J. K. Converse.	
<i>Bellows Falls</i> —J. H. Williams, Miss Jane Hapgood, ea. \$5; J. C. Talmann, Dea. J. D. Bingham, ea. \$2; Mrs. Tobias Bancroft, Miss P. Thompson, ea. \$2.50.....	19 00	<i>Montreal, additional</i> —E. V. Moseley, Esq., \$10; Horatio A. Nelson, \$5; R. C. Jameison, \$4; H. F. Wood, \$2.....	21 00
<i>Exeter</i> —Mrs. Charles H. Bell \$5; Others, \$1.....	9 00	<b>FOR REPOSITORY.</b>	
<i>New Boston</i> —Col. Bap. Ch.....	12 49	<b>MAINE</b> — <i>Portland</i> —Dan. Greene, to January 1, 1874, \$1; Joshua Maxwell, to May 1, 1876, \$2.....	8 00
<i>Great Falls</i> —M. C. Burleigh, E. A. Tibbitts, Olive Lord, ea. \$5; Moses Bates, \$2; Others, \$3.....	20 00	<b>MASSACHUSETTS</b> — <i>Boston</i> —Sam'l Lane, to Jan. 1, 1875, by Rev. Dr. Tracy.....	1 00
<i>Goffstown</i> —John Parker, \$5; Jeremiah Austin, R. Kendall, ea. \$3.....	11 00	<b>NEW YORK</b> — <i>Harlem</i> —H. W. Ripley, to Jan. 1, 1875, \$1. <i>New York City</i> —Isaac T. Smith, to Jan. 1, 1875, \$2. <i>Potsdam Junction</i> —Moses F. Collins, H. P. Lang, ea. \$1; <i>Potsdam</i> —Chas. T. Waldren, \$1, for 1874, by Rev. J. K. Converse.....	6 00
	123 99	<b>NEW JERSEY</b> — <i>Elizabeth</i> —Miss L. Crittendon, to Jan. 1, 1875.....	1 00
<b>NEW YORK.</b>		<b>PENNSYLVANIA</b> — <i>Philadelphia</i> —Benj. Coates, for copies for 1874.....	25 00
By Rev. Dr. Orcutt.		<b>MARYLAND</b> — <i>Taneytown</i> —Miss M. Birnie, to Jan. 1, 1875.....	1 00
<i>New York City</i> —Mrs. Tillottson, \$15; Mrs. Chrystie, Miss M. J. Oothout, Henry S. McIlvaine, ea. \$10.....	45 00	<b>DISTRICT OF COLUMBIA</b> — <i>Georgetown</i> —Mrs. H. A. Wheeler, to Jan. 1, 1875.....	1 12
<i>Yonkers</i> —Joseph Masten.....	25 00	<b>TENNESSEE</b> — <i>Bartlett</i> —Thomas S. Stewart, to Jan. 1, 1875.....	1 00
By Rev. J. K. Converse.		<b>OHIO</b> — <i>Xenia</i> —Rev. I. C. Bonteccon, to Jan. 1, 1875, \$1. <i>Springfield</i> —W. W. Rice, to Jan. 1, 1875, \$1. <i>Canal Dover</i> —Rev. C. B. Shultz, to Jan. 1, 1875, by Mrs. L. C. Bliokensderfer, \$1. <i>Wheelersburg</i> —Rev. J. M. Preston, to Jan. 1, 1875, \$1.....	4 00
<i>Potsdam and Potsdam Junction</i> —Mrs. Benj. Baldwin, \$10; Mrs. L. Ashley, Moses F. Collins, P. S. Westcott, ea. \$1; Col. M. E. Ch., <i>Potsdam</i> , \$3.41.....	21 41	<b>INDIANA</b> — <i>Bloomington</i> —Rev. E. Ballantyne, D. D., to Jan. 1, 1875.....	1 00
	91 41	<b>WISCONSIN</b> — <i>Kenosha</i> —Mrs. Lydia Hanson, to Jan. 1, 1875.....	1 00
<b>NEW JERSEY.</b>			
<i>Mont Clair</i> —Rev. A. Brundage... By Rev. Dr. Orcutt.....	5 00	Repository.....	45 12
<i>Newark</i> —Rev. Wm. H. Steele, D. D.....	59 00	Donations.....	353 40
	55 00	Miscellaneous.....	405 08
<b>PENNSYLVANIA.</b>		<b>Total</b> .....	\$803 60
<i>Washington</i> —Rev. Geo. Fraser....	2 00		
<b>DISTRICT OF COLUMBIA.</b>			
<i>Washington</i> —Miscellaneous.....	405 08		
<b>OHIO.</b>			
<i>Glendale</i> —Rev. L. D. Potter, D. D.	5 00		

T H E

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**AMERICAN COLONIZATION SOCIETY.**

BY W. J. R. TAYLOR, D. D.

The fifty-seventh anniversary of this institution, which was celebrated in Washington, D. C., on the twentieth of January, developed a new interest in the civilization and Christianization of Africa. The Annual Report indicates very plainly that the Society has entered upon a second period of its history, for which the first half century has been a providential preparation. When the war was over and the amendments to the Constitution which grew out of that conflict were adopted, the American Anti-Slavery Society disbanded. Its work was done when slavery was no more. But the American Colonization Society, which had been in a perpetual conflict with its enemies, instead of being dissolved has more to do, and brighter prospects of increasing usefulness than it ever before enjoyed. Liberia is its monument. African civilization and evangelization through Liberia are its grand objective points. As a missionary agency, its past services to the Kingdom of Christ are inestimable, and its capacities for future usefulness are indefinitely expanding. If it did nothing for the next fifty years more than to pour annually into the infant Republic a stream of healthy, intelligent and thrifty emigrants from America, with their children and their Christian training, its work could not be spared. But with the increase of territory and of native population, and with its progress into the interior where healthy uplands, fertile soil and more intelligent tribes are found, it is absolutely essential that the best kind of colonists shall be sent, with implements, trades and resources of life, to strengthen the good influences that are already at work there,

and to multiply the radiating points of industry, intelligence, morals and religion.

Now, just when Liberia needs and is prepared to take all the best colonial elements that can be sent her, more than three thousand emigrants are ready and anxious to go from this country. The number of applicants in a single month was over five hundred, and their ranks are constantly increasing. Shall they be furnished with transportation and the necessary assistance to maintain themselves during the first six months of their abode in the new-found land of their adoption?

The question of emigration is also beginning to assume very important phases. Hitherto it has been almost exclusively a charitable work. But as the colored people in this country gain intelligence and earn money, it is reasonable to expect that the most desirable emigrants will be those thrifty ones who can pay and will gladly pay at least part of their passage money and equipment. This subject was discussed in the Board, and it was left to the discretion of the Executive Committee, other things being equal, to give the preference in the selection of emigrants to those who shall contribute a moderate sum toward their own expenses.

The inauguration of such a policy must necessarily be very cautious and its progress gradual under the present circumstances of the colored people. But it is believed that it will stimulate their own spirit of self-help, and lay strong foundations for an ultimate system of self-sustaining colonization of the most desirable class of emigrants. The time is coming when it may even become a lucrative traffic for lines of steamers between America and Liberia, which will take over colonists and supplies and bring back the valuable commercial products of the Republic. The progress of Liberia and the ever increasing advancement of British arms and commerce in Western Africa, with other significant recent events, point to the accomplishment of these ends at no very distant day. Since the war ended, in 1865, the Society has sent three thousand and sixty persons to Liberia. This statement is of itself a sufficient answer to the ignorant prejudice that its work is done.

Another very important position taken by colonizationists is that the Government of the United States should make suit-

able appropriations yearly for aiding those colored people of this country who wish to remove to Liberia. This view was maintained by Madison, Marshall, Clay, and other statesmen of the past, and is likely to come prominently before the public in connection with the national policy toward the freedmen. It is a part of the debt which we owe to that race whose bondage is now broken, whose labor has been our wealth, and whose manhood can find its full development only in such a country as Liberia. There is no danger of our losing by their emigration any great amount of the industrial forces of our own land. But the few hundreds or even thousands who might go annually to Africa, and who would scarcely be missed here, would be a great accession to that little Republic. We believe that the cause is gradually rising into such importance as one of the leading factors of Providence in the complicated problem of the freedmen's future, that it will rapidly make its own way to success, and that whatever its direction shall be hereafter, He who hath begun this good work will carry it on until His kingdom shall no longer need its agency.

What is now wanted is light upon the subject for the public. Facts are multiplying and events transpiring which should be kept before the people through the secular and religious press in the interest of this cause. Prejudice and opposition cannot long withstand the force of facts and the logic of events, and Christian philanthropy will not deny itself by standing aloof from a work which contains within itself the highest civilizing and evangelizing agencies of the world.

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#### IS A HIGHER CAREER NOT POSSIBLE FOR OUR SOCIETY?

BY REV. JOHN MILLER.

The cause of Colonization is extraordinary in five respects:—

I. First, for its *versatility*. It suits the objects of all schools.

1. There are men who think the freedmen will dwindle; that an inferior race dwells in the presence of a superior race only on three conditions: either, first, of bondage; or, second, of amalgamation; or, third, of wasting away; and as slavery is abolished, and amalgamation not realized, and the wasting has

taken place in England and the North, and in the West India Islands, (at least these men think so,) they are just suited by a scheme that takes a colony of these people away from a presence that overshadows them, and that gives them a free growth on their own soil.

2. Again, an opposite school think they will do nobly here; that they are fresher to influences of thrift than even the whites; that they are hungrier for intellectual development, and rapid in the accumulation of wealth. The next census will determine between these contending parties; but, in the meanwhile, whichever turns out to be correct, these latter must equally be fired by the thought of carrying the thrift and energy which they assert, to work its mission of control and betterment in the fatherland.

3. Men who are alive about *labor* will not grudge one man a year out of four thousand for so great an object; and

4. Men who are solicitous for *votes* can see that such a proportion can hardly affect the great party issue, even if the colored vote should remain a unit.

Colonization has always suited pro-slavery men and abolitionists, Christians and infidels, political economists and philanthropists, patriots and cosmopolitans. I mean by that, has suited them *in thesi*. Our very complaint is, that men have been so blind to that fact. All these classes have persecuted it. And its only safety has been that they could never combine. For whenever their camp-fires came in sight, each shouted across wonderingly, 'Why, what brought you here?'

II. This enterprise is also astonishing for its *many-sidedness*:

1. First, as towards the *freedman*. For even if he will do well in this country, the colony gives him a double out-look. The Irishman, if he can do well in Ireland, still has more of an out-look if he has a share of the planet over here.

2. Second, as to *missions*. Liberia, at a tithe of the expense, has done more good than all African missions put together.

3. Third, as to *philanthropy*. It has suppressed the slave-trade.

4. Fourth, as to *other nations*. It has saved them the most expensive armaments.

5. Fifth, as to *civilization*. It has planted almost the only seeds of it. Blot out what Finley founded when he first put together the scheme of Colonization, and Africa would be moved back whole ages in the overthrow of savagism.

6. Sixth, as to *race advancement*. Liberia has become the aristocratic centre. Men smile at such influences; but they are, among white men at least, of the very highest. Leading men, not unnaturally, perhaps, are men that lead; and if the planters of the St. Paul's become, much more than they are now, the leading black people on the globe, the negro mind will look that way by the strongest of human appetites. A wealthier class will pay their own passage. An Exodus will begin in mass. The negro is ambitious to be first. And once settle it, that any place is the centre of negro life, and ship decks will begin to blacken with their loads, and we will have no difficulty in keeping up the colonization.

III. Colonization has been astonishing as to its *friends*. They have been few to the last degree; but what friends! Scoffed at and inhumanly belied, it has boasted friends in the very grandest of the nation. Clay, and Webster, and Marshall, and Mercer, and Stockton, and Alexander, and McIlvaine, and Frelinghuysen, made it their special scheme. Never was there such a sight: the very scoff of a vast crowd, and the very child of the best intellects in the land; and yet, in spite of this last fact, unprovided, and unsustained, and unpushed, it would sometimes seem as if it were the poorest enterprise that fanaticism had ever called into being.

IV. And yet, fourthly, a most astonishing *success*.

That may be called a success which transcends all that was expected of it.

Finley never expected what Liberia already exhibits.

V. And, fifthly, its extraordinary *promise*! If we admit that as a feature of success, there is no fact of this century and no act of the American people, and indeed no event since the first African was born, that has a better chance to set its



seal upon the earth than the planting of this negro commonwealth.

Now, can any one tell why this scheme, so extraordinary among the philanthropies of the West, should have been so little helped and so shamefully disesteemed?

If we pictured this enterprise in the way that its merits suggest, we should think of it now as one of the very strongest in its hold, and too grasping, perhaps, in its influence on the councils of the Government; we should think of it as under some broad statesmanlike leader, as making itself felt in the philanthropies of every State; as never behind with funds when there was a wish to emigrate; as never without a voice to plead for it among the traducers of its history.

Why may not this still be realized?

Some trace its difficulties to the care of Providence, who would have the colony grow slowly in its early and forming period. That may be the final cause, but does not give the efficient reason. By what influence among men is it that Providence keeps back its growth?

Some doubtless misconceive colonies, and are not aware how baffled and disappointing they usually have been; and are, therefore, prejudiced against this colony, because, though less tried at its commencement than other colonies of the world, it has still responded to this usual depression.

Some may have been beaten off by partisanship. Partisan speeches on the very floor of its assemblies, and partisan paragraphs, for such have been allowed in pleading its cause, have doubtless provoked many. For, by a strange fatality, this enterprise, though of right not partisan, has had advocates of just opposite views, defending it injudiciously at different points in the country by forms of talk opposite to each other and exasperating to each respective form of political view.

Why cannot all this be brought to an end?

Now is a favorable moment for a re-inauguration. The English have taken the trade of the West African Coast. Certain movements in New York give a favorable moment for recovering it. The Government has refused to give money to our enterprise. Let us try whether it will not give free import from the colony. The English are exploring and plan-

ning railroads. We have an interest there. We have table lands to occupy, and interior trade to seek, and, above all, large influences *here*, both among the blacks and the whites, which require high statesmanship, and broader and more aggressive views than we have yet claimed as belonging to this enterprise for the negro people.

Colonization is more secular than the Church, and, therefore, lies more within the domain of what is earthly; and yet it is more religious than the State, and should be fostered by earnest prayer and by the utmost gifts of a religious people.

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ADDRESS OF REV. GEORGE W. SAMSON, D. D.\*

All human enterprises which result in great and permanent blessings to mankind begin in the feeble and limited efforts of a few men; they are prompted by convictions that take hold on deep principles of truth and right, which only a few minds of mature experience and free from personal ambition fully conceive; their full and comprehensive operation is retarded often for generations by the imperfect views and selfish spirit common to fallen human nature; but at length they triumph over every obstacle and command the admiration and support of nations and ages.

Such an enterprise is that of the colonization of the African Continent by the descendants of its people, brought two centuries ago to the eastern shore of North America. It is the world's latest and completest development of the law that emancipation of enslaved captives is necessarily coupled with the duty of their restoration to the land of their nativity. This duty, whether the enslaved be a captive taken in war or a bondman forced to labor, grows out of three relations universally recognized among mankind as of binding force: first, the right of the enslaved to the use of the powers God has given him in the home where God placed him; second, the claim set up by nations having the power to enforce it; and third, the united convictions of duty and interest which finally compel the captor and master to acknowledge this right and to yield to its demand.

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\* Delivered at the Fifty-Seventh Anniversary of the American Colonization Society at Washington, D. C., January 20, 1874.

The law of duty is drawn from the record of what men have thought and done in all ages of human history; and especially in primitive and simple times. All great writers on law and jurisprudence, from Solon to Blackstone, go back alike to Homer and Moses for precedents; to the one because the fiction is reality, being but a picture of human impulses as they show themselves in the actual life of men; the other because the faithful chronicle of one nation's experience is but a transcript of the principles ruling all nations.

The principle of equity ruling individual and national duty to bond-servants among Asiatics is set forth in Jacob going back to his father with presents after a service of twenty years, and in the restoration of his descendants from centuries of bondage in Egypt, and afterwards in Assyria, when their masters, enriched by their labor, sent them back to their native land well provided for support in their settlement; and that universal law of recognized obligation is now seen in the stipulations of the Chinese, the Russian, and other governments in Asia, that no subject of theirs shall be removed for foreign service without the guarantee of his return by the employer. That same principle, always and everywhere ruling European mind and action, is pictured in the inexorable law which compelled the final restoration of the captive Helen to her Grecian lord, as it more quickly prompted the return of Briseis with gifts to her Trojan sire; and this law of inseparable connection between emancipation and restoration is still read in the demand on Turkey by the Allied Western Powers that the Greeks, after four centuries of bondage, should be restored both to their freedom and their property rights; it is now pending in the claim of both England and the United States as to the very doubtful case of the Virginius captives; and it is read in the order from the Italian Government, this morning published at New York, that children brought to this country by Italian padroni shall be returned before the 15th May to their homes at the cost of their masters.

The point for our consideration to-night is, that this principle is not only binding, but it has been specially recognized as still holding between enlightened and prospered America and benighted and down-trodden Africa. It is our privilege and

pride to hail the fact that, in the entire history of our American nation, this principle has been both recognized and controlling; and that the American Colonization Society is its noble monument.

It should be always borne in mind in any survey of what men and nations have said and done, that our Divine Ruler and Redeemer has himself linked the impulses of interest and duty indissolubly in man's nature; and He *means* that they shall never be severed in the noblest human endeavor, not even in the moral redemption of man. The very law of Heaven is, "Thou shalt love thy neighbor as thyself;" the stimulus to Christian enterprise from the Divine Master's own lip is "an hundred-fold in this world" to him who "forsakes all" to promote His cause; human interests, individual and national, are legitimate appeals to engage in Christian enterprise; commerce is generally the pioneer of Christian missions; and no intelligent mind could have full confidence in the Colonization of Africa by restored natives if in every stage of its progress these divinely linked impulses of interest and duty were not found to be combined in the acts and words of the three parties concerned: the American whites who send the emigrants, the emigrants themselves who go, and the people of Liberia and of the African Continent who urge their claim to colonists.

The suggestions which have led to African colonization can be traced far back into the history of the American Colonies and of the infant nation; and it is worthy of remark that in each step taken American sentiment leads and British philanthropy follows; while both act from interest as well as from duty.

In August, 1773, before the American war, prompted by the desire of some young African slaves to return to their native land as Christian missionaries, Dr. Ezra Stiles, of Newport, R. I., afterwards President of Yale College, joined by the celebrated theologian, Dr. Samuel Hopkins, wrote an address on the iniquity of the slave-trade, and proposed the education and sending out of these African youth as "the least compensation we are able to make to the poor Africans for the injuries they are constantly receiving from this unrighteous practice;" to

which address responses came in the form of pecuniary contributions both from Scotland and New England. In 1787, the same year that the United States Constitution declared that the slave-trade should cease after twenty-one years, Dr. William Thornton published an address to the free people of color in Rhode Island and Massachusetts, proposing to become the leader of a colony to be settled on the West Coast of Africa. Shortly after Dr. Hopkins corresponded with Granville Sharpe, of England, making a kindred suggestion; and in 1792, five years later, the Government of Great Britain at great expense transported the negroes captured in the American States during the war of Independence, who had been temporarily supported in Canada, to the new territory obtained for them at Sierra Leone, on the West Coast of Africa. From this day the duty of restoring at public expense the descendants of African captives to their native land becomes a controlling sentiment; which sentiment has not died out from the American breast, and cannot now be stifled except from a mistaken view of the interests and obligations involved.

England, led as America was to be, by united interest and duty, now enters the arena of active enterprise in paying her debt to Africa. The independence of America, cutting England off from a market in the Western World for her manufactures, turned the attention of our worthy ancestors to the East; bringing to her, also to both Asia and Africa, a blessing which a century ago no one dreamed of. For two centuries, from A. D. 1600, the English East India trading enterprise had been secondary to the American colonial; and the supply posts she had planted on the Western and Southern Coast of Africa had been but of temporary consideration. Now, however, that very Cornwallis who lost prestige at Yorktown was called to retrieve his honor in India. Soon extended territory in Southern and Eastern Asia, and in Western, Southern, and Eastern Africa, were gained by Great Britain for commercial purposes; and highways were opened along which English and American missionaries, with their wives and children, were seen pressing, their concord never disturbed even by the war of 1812. *Following America*, successive acts of the British Parliament in 1805, 1807, 1811, and 1824 were passed making the slave-trade

first to have a limit, then to be a felony, and last to be piracy. Following again the Northern States, after many years Great Britain in 1834 abolished slavery in her West India Colonies; paying, however, \$100,000,000 as remuneration to the owners. To plant and sustain the Colony of Sierra Leone England expended in 1801 about \$116,000, and in 1802 made an appropriation of \$50,000 over and above the employ of her national vessels for transportation.

The field of movement now shifts to America. In 1800 Virginia, filled with free negroes by the humane acts of Washington and kindred spirits in emancipating their slaves, began to discuss the question of an asylum for them; and Monroe, then Governor of Virginia, and Jefferson, President of the United States, were enlisted. Interest, indeed, but mutual interest, that of the whites and blacks, met and mingled with deep convictions of duty. The Northwestern Territory, made free by Virginia's own act only thirteen years previous, was suggested as that asylum; but the humanity of those true friends of the colored people forbade the selection of a home so inclement and so exposed to white aggression, especially from the French Canadians. Under date of December 27, 1804, Mr. Jefferson suggested their incorporation with the English Colony of Sierra Leone, since the British Government had proposed to deliver up this Colony to home rule. Under date, again, of January 21, 1811, after he had ceased to be President, Mr. Jefferson, replying to an appeal of an Association of Friends who were urging from humanity African colonization, refers to his former suggestion as to Sierra Leone, against which objection had arisen, and adds: "You inquire whether I would use my endeavor to procure such an establishment, secure against violence from other powers, and particularly from the French? Certainly I shall be willing to do anything I can to give it effect and safety. \* \* \* Nothing is more to be wished than that the United States themselves would undertake to make such an establishment on the Coast of Africa." Mr. Jefferson's suggestion as to Sierra Leone, he states, arose from the fact that the Colony was mainly made up of "fugitives from these States during the Revolutionary war;" and the obligation of the State of Virginia and of the United States to

make pecuniary appropriation for this purpose admits no discussion in the mind of this strict constructionist.

The era for the rise of the American Colonization Society had now dawned. At the meeting for its organization, December 21st, 1816, Hon. Henry Clay, in an opening address, referred to three interests it sought to promote: first, that of the colored people; second, that of the whites of America; and he added as a third, "the moral fitness of restoring to the land of their fathers" these exiles, since, said he, "if we can thus transmit to Africa the blessings of our arts, of our civilization, and our religion, may we not hope that America will extinguish a great portion of that moral debt which she has contracted to that unfortunate Continent?" He cited the Colony of Sierra Leone, planted by England, as an example both of the principle and of the promise for its fulfillment. Mr. Caldwell, who followed, referring to the expense which would necessarily attend it, said that there could hardly be a difference of opinion as to the fact that every section of the United States was alike interested and indebted; that it was "a great national object and ought to be supported by the national purse;" since, as Mr. Clay had declared, "there ought to be a national atonement for the wrongs and injuries which Africa had received."

The memorial sent, in accordance with this view, to Congress, was responded to by a report closing with two resolutions, which contained the following recommendation: that stipulations be obtained from Great Britain and other maritime powers, both for the suppression of the slave-trade, and also "guaranteeing a permanent neutrality for any colony of free people of color, which, *at the expense* and under the auspices of the United States, shall be established on the African Coast;" to which was added, "*Resolved*, That adequate provision should be hereafter made to defray any necessary expenses which may be incurred in carrying the preceding resolution into effect." After some delay, from pressure of other business, Congress, on the 3d March, 1819, appointed an agent on the Coast of Africa to receive and colonize recaptives taken in slave ships. The sloop-of-war Cyane, with a merchant ship in convoy, and subsequently several vessels of war, were at

the public expense employed in this service of national obligation. As it was now apparent that a nucleus of trained negroes was essential to the colony, who might be instructors and supporters of the almost helpless recaptives, Mr. Monroe interpreted the law just passed by Congress as necessitating the sending of select American negroes liberated by philanthropic masters for this mission, and also as providing for the buying of lands and the furnishing of other supplies necessary; and thus in its equity the United States began to act on the principle of duty recognized in other lands and ages.

Eight years after this, in 1829, when twelve State Legislatures had united in commending the Colonization enterprise, Hon. Henry Clay addressed the Society of his adopted State, Kentucky, in that masterly speech of more than an hour in length, which did more than any single effort ever made to bring our country to view rightly the question of slave-emanicipation as a moral law which was inevitably sooner or later to rule; while, too, the same speech gave the clear forecast of the provision for the emancipated which, sooner or later, our nation must make, or suffer the penalty of violated law. He refers to the fact that, in the council of diplomats assembled at Ghent, to form the treaty which fixed the relation of the new American States to the various States of Europe, a British jurist admitted the superior fidelity shown by the American States toward weak and dependent Indian tribes and African slaves; their acts, both before and after their independence, standing out in striking contrast to the course not only of Spain and France but even of England herself. He dwelt on the fact that as soon as they had the power, they carried out in good faith their remonstrances with the mother country against the slave-trade; providing in their very Constitution for its cessation as soon as previous British property guarantees to investments made in the traffic could be legally canceled. He argued that the humanity which controlled the mass of slaveholders not only permitted but encouraged manumission and provision for emancipated slaves; and declared that the day was not distant when interest and duty would unite to secure universal emancipation. He showed that the competition of white labor, which had driven the colored peo-



fication, calls a "distinguished patriot;" he says that this fund, ceded to the General Government without restriction as to its use by different States and chiefly by Virginia, is less exposed to those constitutional objections which are made in the South;" and he concludes, as one inspired by the experience of 1832, with a vision of the scenes of 1862: "The whole Union would be strengthened by this act and be relieved from a danger whose extent can scarcely be estimated."

Forty years have passed since Madison and Marshall thus wrote and when Clay spoke for the ages with almost inspired forecast. And to-day how stand the three parties who in all ages have agreed that an emancipated captive must be restored with gifts, or the offended deity, the lawgiver of justice and equity, will not be appeased!

Let us glance a moment, first, at the white race, holding with tenacious grasp the soil, the foundation of all individual and national wealth; which the red man, appealing to Heaven, declares was his by ancestral heritage; and which the black man, since the war, has verily believed was to be portioned out among the race that had for two centuries tilled it for usurping landlords. He who sits above has demanded, as of the Trojan heroes refusing to agree in surrendering a stolen captive, hecatombs of human sacrifices, not less than one million of America's choice sons, two-thirds of them from the States that least recognized the debt which fathers impose on the estates they bequeath. He has exacted in the war expenditure an hundred-fold of the sum asked for by Mr. Clay thirty years before as adequate both for the emancipation and the return of the captives; and He has yet more cut off from our land, our ports, our ocean commerce, by an *indirect tax*, not recognized by human tribunals, but by a higher law *extorted*, a thousand-fold more than the sum contemplated by the statesmen of 1832. And now into our States come pouring literally hordes of the Old World, swarming our States, Massachusetts and South Carolina alike, as the Goths over Italy, ruling New York, Cincinnati, Chicago, and St. Louis as Attica and Alaric and Theodoric dominated Rome; and who supposes that this mass can be ruled by equity; aye more, that new lords may not seize on our inheritance, when equity towards the black

man is not shown! We may well take up the warnings of both Madison and Jefferson, of Clay and Jackson, in 1832; for the utterances of those aged statesmen of the past century are not to be treated as the excited imaginations of a moment! They were the calm, compelled counsels of the truest friends of humanity when about to meet their own account as American leaders.

The second vital consideration, then, is, "What is justice and equity to the colored race?" Three *home* proffers have been made! Have they brought the relief needed?

The first promised was *homesteads*. Gen. Patrick, the first Provost Marshal General of Virginia, a devout Christian of the Presbyterian church, as well as an able and spotless commander during the war, was obliged to restrain, by force, mistaken friends alike of the colored man and of their country, who told the people just freed alike from slavery and from military control, that their master's lands were to be divided up among them, and that the Government would provide them mules and implements for farming. Not the first acre has yet been given them; and no man in our country believes this would either be for the colored man's interest or justice to the white population; unless it be a revival of the idea of 1832—the devotion of the lands now lavished in railroad grants, to the furnishing of African colonists as payment of the national debt long due to them!

Then *labor* was proffered; and with promises of a proportion of the crops, a large portion of the colored people went confidently to their toil. But crops failed, necessarily; for the soil was exhausted; the laborer was unsteady and unskilled; two or three years impoverished proprietors and left laborers to starve; and all Government could do was to provide transportation to new and remote lands far south.

Then came the *ballot*, *eligibility to office*, and the *Civil-rights Bill*, upon which we will not dwell.

Turning now to Africa, what opens before us! How wonderful the changes the last twenty-five years have wrought; as if to prepare that continent to be the mission-field, the land of promise, the Canaan of rest to this weary, jostled, outrun and dispirited people. Herodotus tells us of an Egyptian col-

ony sent into Ethiopia, whose influence so advanced them that they at length made an effectual conquest of Upper Egypt, where, in the city of Thebes, they for some generations took on Asiatic culture; and Bunsen has indicated that this was the very era when David wrote, "Ethiopia shall *soon* stretch her hands unto God." Strabo, four centuries later, tells how Greek youth of Cyrene trained themselves for years to explore successfully the upper waters of the Nile; modern readers of Livingstone's researches can compare the records and see that the ancient explorer passed over the track of the modern pioneer; Ptolemy's map, published a century after Christ, fixes the sources of the Nile just where Livingstone now places them, ten degrees south of the Equator; Grecian influence so penetrated Central Africa that the Ethiopian treasurer of Queen Candace, as Luke's record indicates, was reading the Greek translation of the Hebrew Isaiah; and the Greek language so influenced the dialects of the far interior as to appear in the vocabulary of the Yoruba people, living within the bosom of the Niger, as the late Smithsonian publication plainly indicates. Ten or twelve centuries yet later, the Arabian followers of Mohammed penetrated from the Indian Ocean to the Atlantic, south of the Great Desert; and so effectually have they impressed their religious convictions, that amulets containing passages from the Koran are found on the necks of slaves carried to South America from the Western Coast of Africa.

Three forms of ancient civilization have thus found the African mind susceptible to their impress. It remains to ask whether another, and that a far higher, may not take its place.

Twenty-five years ago the encroachments of Persia and of Russia towards India began to give serious fears to English statesmen and merchants that the day might be hastened when India would be entered from both the West and the North, and when Great Britain's monopoly of its trade would come to an end. From that day, as not only her open acts but the confidential intimations of her agents have declared, the Continent of Africa has been singled out as the field of her explorations and of her intended future commerce. The set-

tlement at Cape Coast Castle, on the south, has extended far up the Eastern Coast to Natal, and even to Zanzibar, and back into the interior to the diamond mines. From the Strait at the mouth of the Red Sea, British exploring agents excited the jealousy of Abyssinia; till six years ago the Abyssinian war made the road to the interior, through that Christian kingdom, a highway for English merchants. Within a few years, the island of Lagos, nigh the mouth of the Niger, was seized; and since that time loans from British capitalists to Liberia for roads to the interior indicate a policy leading to a monopoly of the commerce of Africa from that side. About five years ago, after the persevering interior explorations of the missionary Livingstone, followed by scientific and military leaders like Barth, Speke, and Baker, the latter, Sir Samuel Baker, with his wife and an armed escort of 1,500 Egyptian soldiers, bearing on the backs of bullocks three river steamers, whose parts were to be put together on the Nile above all obstructions, whence the inland lakes could be entered, has successfully planted a central commercial and military settlement, whence roads will be kept open to the Mediterranean on the North, to the Red Sea on the East, to the Atlantic on the West, and to Natal, if not Cape Coast, on the South. The last act of this concentrated conquest is now proceeding in the invasion of the territory of the Ashantees, whose subjugation will be the prelude to the submission of all the interior tribes.

And what inevitably must succeed to this commercial occupation? Unquestionably, just as from India after British occupation came a cry that reached England as well as America, and made Christian missionaries meet, even amid the war of 1812, as brothers in arms in a higher service, to herald Christ on "India's coral strand," so now from "Afric's sunny fountains" already comes the kindred call. What means it that Arthington was dreaming of an inland settlement back of Liberia, and that he sent to the American Colonization Society for choice Christian colored men to lead it? Was the mind that penned that letter possessed by a fancy? or did a grand reality almost frenzy his appeal? Which sees farthest, the self-sacrificing philanthropist or the interested man of the world, as to the colored man's lofty mission for the world, as well as

his only hope for his family and kindred? Let two or three of their own number declare.

In Richmond, Virginia, some twenty-five years ago, a mulatto youth, of sprightly mind and liberal home-education, gifted as a herald of Christ, longed to go and preach to his countrymen in Africa. His master gave him his freedom; the Mission Society of his native South gave him a salary; the Colonization ship granted him a passage; and for years he was an efficient missionary in Liberia. When our civil war closed he came from Africa to visit his kindred, and to tell American freedmen of the land where they were not only freemen but nobles without rival; to pledge a farm to any family as the gift of the Liberian Government; and to thrill American Christians with the picture of spiritual harvest-fields ripe for the sickle, in the land where Egyptian science, Grecian art, and Mohammedan superstition were to be supplanted by the pure Christian faith. The voice of Rev. Mr. Hill rang at a large public convention in New York with eloquence that surprised and captivated; for his theme had inspired the man. He came to the Executive Committee of the Colonization Society at Washington, and on their behalf procured a passage to Liberia for any who would go. He was met by the romantic fancies of farms, and College education, and public offices, which dazzled the vision of his colored brethren. Towering like Moses before Israel when hesitating on the borders of Egypt, he exclaimed, "Be assured, in all that you are *justly* receiving from the American people, you are only borrowing the jewels of your old masters to bear them to the land of promise!" Every day since that appeal the mist has dissipated that was before his hearers' eyes; and now some of them see their mistake.

Some thirty years ago a tall, swarthy, but high-browed African, whose grandfather was seized in the interior of Africa as a captive from a cultured tribe, was displaying in Kentucky great power as a Christian preacher. At his desire his owner gave him his freedom, and he went as a missionary to Liberia. He disappeared from the Colony for years; but early during the civil war found his way back to America to rehearse his story and ask aid in his new work. Rev. Mr. Herndon had

found his ancestral tribe; he had become a chief among them; he had won them to the Christian faith; he had allied them to the Liberian Republic; and now he sought means to rear a house of worship, with a Sabbath bell to ring forth its melody in a valley that never heard such music. He secured his desire; he returned to his field; and now he is at once Liberian judge in his district and a crier for the Judge of all the earth.

Some six years since, Robert Arthington, of Leeds, England, gave £1,000 sterling to plant a settlement of select Christian families, as the first of a cordon back of Liberia, which he hoped might some day girdle the continent. The chosen band were found in North Carolina and brought together at Portsmouth, Va. At the farewell meeting their Christian leader exclaimed, in his parting address, "Thank God for American slavery! But for it I should have been born a heathen and could never have been Christ's herald to my countrymen in Africa." Just at that crisis the multiplying and earnest requests to be sent to Liberia led one of the Executive Committee of the Colonization Society at Washington to urge their claim to Government transportation by land, if not on the sea, upon the members of the Senate and other officers of the Government, who had it in their power to promote the claim. The appeal was met with the statement, "Oh! we want these select people here as laborers and as voters!" The question was asked in reply and pressed home—"Senator, General, are you not liable to be as selfish as you thought the slaveholders were ten years ago?" The appeal went home to Christian minds and American hearts! The train of facts presented in this address of to-night led Senator Fessenden, lately Secretary of the Treasury and at that time Chairman of the Finance Committee of the Senate, to pledge himself as a leader in the effort to secure the same appropriation, \$100 each, for the ocean passage of freedmen, which the Government for years had paid for recaptives sent to Liberia. His death shortly afterwards cut short this mission.

During the administration of President Buchanan, a slaver, called the "Wanderer" ran into Savannah, Georgia, freighted with slaves captured from a superior tribe of tradespeople in the interior of Africa. While the Secretary of the

Navy was arranging for the return of these people to Africa, under the auspices of the Colonization Society, the people were scattered through the Gulf States. About ten years later, some six years ago, a missionary from Central Africa, Rev. Mr. Phillips, was addressing a large audience of colored people on the customs of the Yoruba people in Central Africa, when an unusual attention was observed in a cluster of finely formed, intelligent people, in the rear of the house. To illustrate their language, the missionary repeated the Lord's prayer in the Yoruba tongue; when an irrepressible cry of delight came from this attentive band. At the close of the service they came pressing their way to the missionary, and in their native tongue told him the story of their capture, their dispersion at Savannah, and of their present freedom and their longing for home. He spoke of the Colonization Society; and they begged that they might be sent to Africa. Their case was named; the funds of the Society, consecrated to pay the passage of emigrants to Liberia alone, was more than absorbed for such applicants; and these captives, now asking return under American law, are yet unredeemed! To whom does their restoration belong! From whom is the passage money back to Africa for any captive yet unrestored due, but from the entire American people! Is it not time, when philanthropic individuals are giving colleges and sugar-mills, schools and tools to African colonists, and when Mission Societies are sustaining heralds of the Gospel for Africa's redemption,—is it not time for the American people and its Government to pay their *honest debt*, in giving transportation home to any applicant, and that *charity* be left to its appropriate work?

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MINUTES OF THE BOARD OF DIRECTORS.

WASHINGTON, D. C., January 20, 1874.

The Board of Directors of THE AMERICAN COLONIZATION SOCIETY met this day at 12 o'clock M., in their Rooms in the Colonization Building, Washington, D. C.

The President of the Society, Hon. John H. B. Latrobe, took the Chair; and prayer was offered by the Rev. John Maclean, D. D., LL. D., of Princeton, N. J.

Mr. William Coppinger was appointed Secretary of the Board.

The minutes of the last meeting, January 21 and 22, 1873, were read.

The Corresponding Secretary reported that during the past year the Rev. George W. Samson, D. D., of New York, had been constituted, by friends of the cause, a Director for Life of the Society.

On motion of Dr. Lindsly, it was

*Resolved*, That the Rev. Thomas H. Pearne, D. D., District Secretary of the Society for the country west of the Alleghanies and south of the Potomac, be invited to sit with the Board as a Corresponding Member.

Mr. Merwin, Hon. Mr. Parker, and Dr. Lyon were appointed a Committee on Credentials, who reported the following named Delegates as appointed by Auxiliary Societies, and also the Directors for Life and members of the Executive Committee in attendance, as follows :

**Delegates Appointed by Auxiliary Societies for 1874.**

VERMONT COLONIZATION SOCIETY.—Hon. Charles W. Willard,\* Hon. Frederick Woodbridge,\* Rev. John K. Converse.

CONNECTICUT COLONIZATION SOCIETY.—Rev. Daniel W. Lathrop, D. D.\* Henry A. Warner, Esq.

MASSACHUSETTS COLONIZATION SOCIETY.—Hon. Isaac Davis,\* Hon. G. Washington Warren,\* Henry Lyon, M. D., Rev. John W. Chickering, D. D.

NEW YORK COLONIZATION SOCIETY.—Rev. Benj. I. Haight, D. D., LL. D.,\* Rev. S. Ireneus Prime, D. D.,\* Rev. Henry C. Potter, D. D.,\* Rev. George W. Samson, D. D., Rev. Wm. F. Morgan, D. D.,\* Rev. Samuel D. Alexander, D. D.,\* Rev. John N. McLeod, D. D.,\* Rev. T. Ralston Smith, D. D.,\* Rev. David Cole, D. D.,\* Almon Merwin, Esq., Smith Sheldon, Esq.,\* Theodore L. Mason, M. D.,\* Z. Stiles Ely, Esq., Henry Day, Esq.,\* William Dennistoun, Esq.,\* Henry L. Young, Esq.,\* William C. Foote, Esq., Stephen M. Buckingham, Esq., Alfred L. Taylor, Esq.,\* Rev. G. Henry Mandeville, D. D.\*

NEW JERSEY COLONIZATION SOCIETY.—Rev. W. J. R. Taylor, D. D.

PENNSYLVANIA COLONIZATION SOCIETY.—Rev. Samuel E. Appleton.

LIFE DIRECTORS PRESENT.—Rev. John B. Pinney, LL. D., Rev. John Maclean, D. D., LL. D., Rev. John Orcutt, D. D., Joseph Henry, LL. D., Charles H. Nichols, M. D., Rev. George W. Samson, D. D.

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\* Not in attendance.



EXECUTIVE COMMITTEE PRESENT.—Harvey T. Bradley, Esq., William Gunton, Esq., Hon. Peter Kerr, Charles H. Nichols, M. D., James C. Welling, M. D.

The Corresponding Secretary presented the seventh Annual Report of the Society.

Whereupon, on motion, it was

*Resolved*, That the Annual Report be accepted by the Committee of three to select portions to be read at the meeting held this evening.

Rev. Mr. Appleton, President Welling, and others appointed the Committee.

The Corresponding Secretary presented the Statement of the Executive Committee.

The Treasurer presented and read his Report of disbursements during the year 1873.

On motion, it was

*Resolved*, That the Statement of the Executive Committee's Report, with the accompanying papers, be accepted by the Committee of three to select portions to be read at the meeting held this evening, and of them and of the Annual Report as relates to Foreign Auxiliary Societies, Agencies, Accounts, Emigration, referred to the several Standing Committees in charge respectively.

On motion of Rev. Dr. Maclean, it was

*Resolved*, That a Committee be appointed to provide for the loss sustained by the Board in the death of Rev. Dr. D. D., late Financial Secretary and Treasurer of the Society.

Rev. Dr. Maclean, Rev. Mr. Appleton, and others were appointed the Committee.

The Chair appointed the Standing Committees.

COMMITTEE ON FOREIGN RELATIONS.—Rev. Dr. Maclean, Hon. Peter Parker, Charles H. Nichols, M. D.

COMMITTEE ON FINANCE.—William Gunton, Esq., Z. Stiles Fly, Esq.

COMMITTEE ON AUXILIARY SOCIETIES.—Rev. Dr. Maclean, K. Converse, Hon. John B. Kerr.

COMMITTEE ON AGENCIES.—Rev. Samuel E. A. D. William C. Foote, Esq.

COMMITTEE ON ACCOUNTS.—Almon Merwin, Esq., D. P., Joseph Henry, L.L. D.

COMMITTEE ON EMIGRATION.—Henry Lyon, M. D., Joseph H. Bradley, Esq., James C. Welling, LL. D.

COMMITTEE ON EDUCATION.—Rev. George W. Samson, D. D., Rev. John B. Pinney, LL. D., Henry A. Warner, Esq.

On motion, it was

*Resolved*, That a Committee be appointed to nominate the Secretaries and Executive Committee for the ensuing year.

The Rev. Mr. Appleton, Rev. Dr. Chickering, and Mr. Ely were appointed the Committee.

On motion, it was

*Resolved*, That the Board do now adjourn until 10 o'clock to morrow morning.

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COLONIZATION BUILDING, *January 21, 1874.*

The Board of Directors met this morning pursuant to adjournment, the President in the Chair.

The Divine blessing was invoked by the Rev. Samuel E. Appleton, of Philadelphia.

The minutes of the last meeting were read and approved.

Letters excusing themselves from attendance at this meeting were stated to have been received from Directors Rev. Benjamin I. Haight, D. D., LL. D., Rev. William H. Steele, D. D., Daniel Price, Esq., and Rev. Henry C. Potter D. D.; and from Delegates Hon. Isaac Davis, Rev. Daniel W. Lathrop, D. D., Rev. Samuel D. Alexander, D. D., Rev. T. Ralston Smith, D. D., Alfred L. Taylor, Esq., Theodore L. Mason, M. D., and Henry L. Young, Esq.

Mr. Merwin, Chairman of the Standing Committee on Accounts, presented the following Report; which was, on motion, accepted and approved:

The Committee appointed to examine the accounts of the American Colonization Society for the past year, have performed the duty assigned them, and take pleasure in stating that the books are accurately and neatly kept; and that each item has a voucher for the amount charged. They also highly commend the practice of the Executive Committee in examining and endorsing their approval on each bill.

President Welling, from the Committee on Emigration, presented the following Report; which was, on motion, accepted

and approved, and the accompanying resolutions was referred to the Executive Committee, with power to act as circumstances may require :

The Committee to whom was referred so much of the Annual Report as relates to the subject of emigration, beg leave respectfully to submit the following report :

Emigration, in its processes and in its results, constitutes the very core of our activity as a Society. It is the channel through which, under God, we propose to transmit to Africa the blessings of Christianity, of civilization, and of liberty regulated by law. It is through this channel that a colony has been successfully planted on the shores of Africa by the fathers and founders of the American Colonization Society. It is through this channel that their successors have held it a privilege and duty, during each successive year of the Society's existence, to send an annual increment of population to swell the numbers and strengthen the resources of that infant nationality, which bears in its bosom, as we fervently hope, the germs of Africa's regeneration.

In the light of this simple statement your Committee submit that the friends and patrons of this philanthropic enterprise cannot fail to see the importance of keeping this channel clear from all obstructions, whether they may result from the temporary misconceptions and passions of men, or from our own faint-heartedness. As our experience abundantly proves that we have among us fellow-citizens of African descent who would fain return to their ancestral land, it is the dictate equally of political consistency and of generosity to facilitate for them the exodus which they desire to make. To obstruct them in the exercise of this right, or to leave impediments in the way which we can remove, is practically to remand them to the condition of serfs tied to the soil.

As the Society exists to lend a helping hand to the voluntary emigrants who, in offering themselves as such, evince a desire to change their nationality, it follows that, in justice to them, and in a decent respect for that right of expatriation, which, as a nation, the United States have vindicated alike by their arms and their diplomacy, we cannot rightfully withhold our aid as long as worthy and deserving emigrants shall require it at our hands. As every accession made to the population of Liberia, under the auspices of our Society, adds fresh strength to those Christianizing and civilizing forces which we desire to see embodied in religious and civil institutions, which, with God's blessing, shall be self-sustaining and self-propagating by the impetus they may have gained, it follows that until this end shall be reached our Society cannot pause in the career appointed to it by Divine Providence. When the tides of migration between America and Africa shall be as natural in their ebb and flow as they now are between Europe and America, or when the institutes of Christianity and civilization shall be so deeply planted in the soil of Africa as to be mutual auxiliaries, without needing support or

exemplification from the transplanted products of our soil, the time will have come for our Society to cease from its labors, but not till then.

Your Committee, therefore, advise that during the coming year there should be no departure from that established policy of the Society which looks to the annual settlement in Liberia of as large a body of new immigrants as the funds of the Society may enable it to send.

As our Society, by the organized emigration which it patronizes, is a Missionary Society of the largest possible proportions which it can enter into the heart of man to conceive, sending as we do to Africa not only the Gospel and the individual preacher of Christian truth, but also the Christian church, fully equipped for evangelization; the Christian home, as its divinely appointed nursery; the school-house and the college, as the conditions of its intelligent propagation; and all the arts of civilization as its ornament and exterior defence, your Committee indulge the hope that these peculiar features of our activity may secure for the operations of our Society a larger share than they have hitherto enjoyed in the sympathy and contributions of Christian churches throughout the land. In this view the Committee submit the following resolution:

*Resolved*, That the Executive Committee of the Society be instructed as far as possible to promote its established policy by sending new recruits to the Liberian Republic; and that it take special measures to commend the relations of organized emigration to the sympathies, not only of the race more immediately interested, but also of Christian men throughout the whole land.

Rev. Mr. Appleton, Chairman of the Committee on Nomination of Secretaries and the Executive Committee, presented a Report; which was considered, and, on motion, it was

*Resolved*, That two Secretaries be appointed, to be called the General Secretary, and the Corresponding Secretary and Treasurer, whose respective duties shall be prescribed by the Executive Committee; and that all action hitherto of this Board inconsistent herewith be and the same is hereby repealed.

The following nominations were made, viz:

GENERAL SECRETARY.—Rev. John Orcutt, D. D.

CORRESPONDING SECRETARY AND TREASURER.—Mr. William Copping.

EXECUTIVE COMMITTEE.—Harvey Lindsly, M. D., Joseph H. Bradley, Esq., William Gunton, Esq., Hon. Peter Parker, Hon. John B. Kerr, Charles H. Nichols, M. D., James C. Welling, LL. D.

Whereupon, on motion, it was

*Resolved*, That the report be accepted and approved, and that the Board elect the persons nominated by the Committee.

Rev. Dr. Samson, Chairman of the Standing Committee on Education, presented the following Report; which was, on motion, accepted and approved, and the accompanying resolution was adopted:

Your Committee on Education respectfully say that the semi-annual reports to June 30, 1873, of the three schools in Liberia supported by this Society from the income of the Graham legacy, show them to have had an average attendance of eighty-six scholars, who are making good progress in their various studies.

The letters sent to Liberia by the Corresponding Secretary, under the action of the Board at the last meeting, elicited replies with valuable information and details; but the late report of the Massachusetts Colonization Society gives a more elaborate account, which shows that all the missions have schools of their respective denominations. In all there are fifty-two schools, with thirteen hundred and twenty-three scholars, connected with the various missionary Boards in Liberia. But these missions are wholly independent of each other, each has its own system, and there is no one system of common schools for the whole Republic, except that in the statute-book, which is not in operation.

President Roberts, in his last annual message, says: "In regard to the subject of general education in Liberia, I may only remark, that it is still of paramount importance. And it is a matter of deep regret that, even with the generous assistance of Missionary Societies in the United States, we are not able to supply the increasing demands for educational facilities in many of our scattered Americo-Liberian settlements. No one can doubt that both the Church and the State are now suffering for the want of additional intelligence to aid in advancing the civil and religious institutions of the country."

The Liberia College, at Monrovia, last February, received a generous donation of \$20,000 from the Hon. Albert Fearing, which greatly aids it.

Considering the vast importance of the subject of education, your Committee recommend the adoption of the following resolution:

*Resolved*, That the Executive Committee be requested to consider the expediency of employing, either directly or indirectly, or in conjunction with the Liberian Government, a Commissioner on Education, whose business it shall be to endeavor to promote the educational facilities of Liberia by efforts both in this country and in Africa.

The appointed hour, 12 o'clock M., having arrived for the meeting of the Society, the Board took a recess, and after a brief session of the Society, it resumed its duties.

Mr. Buckingham, from the Standing Committee on Finance, presented a Report; which was, on motion, accepted and approved.

Rev. Mr. Appleton, Chairman of the Standing Committee on Agencies, presented the following Report; which was, on motion, accepted and approved, and the accompanying resolution was adopted:

The Committee on Agencies make no extended report, but respectfully offer the following resolution:

*Resolved*, That we earnestly recommend the Executive Committee to employ whatever instrumentalities they may judge wisest to arouse the public mind in behalf of the work and claims of our Society, and to obtain more enlarged means of carrying it on.

Rev. Dr. Orcutt, Chairman of the Standing Committee on Auxiliary Societies, presented the following Report; which was, on motion, accepted and approved:

The Committee on Auxiliary Societies respectfully report that they stand essentially the same as for several years past. In some of the States these Societies exist with sufficient life to enable them to hold their annual meetings, and to render valuable services in obtaining funds for the prosecution of our work. And in several of the States where they were formerly alive, they are practically dead. In the judgment of your Committee, efforts should be made to infuse fresh life into all such organizations, and to form new auxiliaries wherever there is reasonable hope they will be sustained and the cause thereby promoted.

Rev. Dr. Maclean, Chairman of the Standing Committee on Foreign Relations, reported verbally that, in their judgment, there was no business in the papers referred to them calling for action at this time.

On motion of Mr. Merwin, it was

*Resolved*, That this Board tenders its cordial thanks to our worthy President, the Hon. John H. B. Latrobe, for all that he has done in the past for the American Colonization Society; and that we have entire confidence in him for all that he may be able to do in the future.

President Latrobe, Chairman of the Committee appointed January 22, 1873, to procure by subscription a portrait or a bust of the late Rev. R. R. Gurley, or a memorial tablet to be placed in the rooms of the Society, reported verbally the progress made; and the Committee were continued.

Rev. Dr. Maclean, Chairman of the Committee to prepare a minute touching the death of the Rev. Dr. McLain, presented the following Report; which was, on motion, accepted and approved, and the accompanying resolution was adopted:

The Committee to prepare a minute expressive of the feelings of the Board in reference to the decease of the Rev. William McLain, D. D., the late Financial Secretary and Treasurer of the American Colonization Society, and to indicate the views of the Board with respect to his long continued and most valuable services, beg leave to recommend the adoption of the following resolution:

*Resolved*, That this Board adopts as their own the just and most appropriate resolutions of the Executive Committee, passed at their special meeting on the 14th of February, 1873, in consequence of the then recent death of our departed friend, who for thirty-two years had devoted himself most faithfully and efficiently to his duties as an officer of this institution, and to the up-building of the Republic of Liberia; and the Board are confident that it would be no easy matter to overestimate the value of his services to the cause of African Colonization. May the success of his labors, and in the hope that our beloved friend has departed this life to enter into the rest that remaineth for the people of God, prompt all the friends of the cause of African Colonization to increased efforts in this most important work.

On motion, it was

*Resolved*, That the Annual Report of the Society be referred to the Executive Committee for publication.

On motion of Rev. Dr. Maclean, it was

*Resolved*, That the cordial thanks of the Board be tendered to our President, for the very able and dignified manner in which he has presided on the present occasion.

*Resolved*, That our thanks are expressed to the Secretary, for his kind and attentive services at this meeting.

On motion, it was

*Resolved*, That when the Board adjourns, it adjourn to meet in these rooms on the third Tuesday in January, 1875, at 12 o'clock M.

The Board united in prayer, led by the Rev. Mr. Converse, and then adjourned.

WILLIAM COPPINGER, *Secretary*.

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#### NEW JERSEY COLONIZATION SOCIETY.

The annual meeting of the New Jersey Colonization Society was held at Princeton, January 13th. Rev. Dr. Maclean, President of the Society, and one of its warmest advocates, took the chair. Rev. Dr. Mactonald offered prayer. Dr. Maclean intimated the amount contributed by New Jersey to the Colonization cause the past year, and announced the appointment of a delegate to meet with the General Society at its Anniversary in Washington on the 20th instant. Rev. Dr. Orcutt, one of the Secretaries of the parent

Society, made a brief statement of the work of the Colonization movement and of its present state. Rev. Dr. Samson, late President of Columbian College, Washington, now of New York City, then addressed the assembly, and was followed by Rev. George J. Mingins, of the New York City Mission. At the close of his address a vote of thanks was tendered the gentlemen who had spoken; and the officers of last year, who reside principally in Newark and its vicinity, were re-elected, with the addition of Rev. John Miller, of Princeton, and a few other new members. The meeting was without a tedious moment, and well repaid the audience, and we doubt not the Society, by the interest elicited in the work. Rev. Dr. McCosh closed with the benediction.

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#### AFFAIRS IN LIBERIA.

Advices from Monrovia to the 10th of January give evidence of sure progress and increased activity. The indications are unmistakable that the long adherence to the Coast, which has been a drawback to the industrial energies of the country, will soon be abandoned, and a more vigorous and energetic policy adopted with regard to interior development.

The barque "Jasper" had arrived at Monrovia, forty-two days passage from New York, with emigrants sent by the American Colonization Society.

The Legislature convened on the 1st of December, but that being the national holiday, the "anniversary of the Pilgrims," an early adjournment was had to allow Senators and Representatives to join in the celebration, which took place at the Methodist E. Church, Monrovia. The orator on the occasion was Professor Edward W. Blyden, and the oration is spoken of by the *New Era* as "an intellectual banquet—a splendid effort of genius."

On the 14th of December the Baptists celebrated the semi-centennial anniversary of the founding of the Providence Baptist Church of Monrovia, the first church organized in Liberia. Sermons were preached on the occasion by Rev. J. T. Richardson, Rev. Edward W. Blyden, and Rev. W. F. Gibson.

On the 15th of December, the President delivered his annual message—a document which presents, in an able manner, the various questions pertaining to the national interests. The following is a brief extract:

"Our country presents on every side the evidences of the continued favor of Him under whose auspices it has gradually progressed from its earliest infancy. We are happily blest with domestic tranquillity and all the elements of national prosperity. A kind Providence has favored us with healthful seasons and abundant harvests. He has sustained us at peace with our aboriginal neighbors, and has preserved us in the quiet possession of civil and religious liberty. The agricultural development of the country is progressing encouragingly, and the public credit has attained a confidence particularly gratifying."



A new vessel had been bought in England by the Government for the purpose of maintaining regular communication between the several counties of the Republic, and for protecting the revenue and enforcing the laws regulating trade and intercourse along the Liberian seaboard. The British Government were to give and fit her out with a suitable armament for this important service.

Monday, January 5, President Roberts was inaugurated for another term of two years, and delivered his inaugural address. It is stated that his health has been feeble since his return from Europe.

Receipts of the American Colonization Society,		
DURING THE MONTH OF FEBRUARY, 1874.		
<b>MAINE.</b>		
<i>Bangor</i> —Dr. T. U. Coe.....	\$5 00	<i>Philadelphia</i> —Rev. James Saul... 100 00
		By Rev. Dr. Orcutt.....
<b>VERMONT.</b>		
<i>Northfield</i> —"A Friend".....	2 00	<i>Philadelphia</i> —A friend of the Cause..... 30 00
		330 00
<b>CONNECTICUT.</b>		
<i>Clinton</i> —Dr. D. H. Hubbard.....	15 00	<b>DISTRICT OF COLUMBIA.</b>
By Rev. Dr. Orcutt.....		<i>Washington</i> —Miscellaneous..... 928 98
<i>Litchfield</i> —Mrs. Lucy Beach, \$20; Miss Deming, \$5.....	25 00	<b>OHIO.</b>
<i>Newtown</i> —Mrs. Sarah Baldwin... 10 00		<i>Rising Sun</i> —United P. Ch., Rev. J. H. Cooper, pastor..... 9 45
<i>New Haven</i> —Mrs. Dr. F. J. Judson..... 1 00		By Rev. Dr. Pearne.
	51 00	<i>Cincinnati</i> —A Friend, to constitute Rev. Richard S. Rust, D.D., a Life Member, \$30; Walnut Hills M. E. Ch., Mrs. Rev. John Wright, \$10..... 40 00
<b>NEW YORK.</b>		
By Rev. Dr. Orcutt.		<i>Columbus</i> —Judge Baldwin, \$10; Col. Manypenny, Robert Niel, ea. \$5; I. N. Whiting, \$3; Alfred Thomas, \$1.50; Robert Rusk, \$1; J. L. Campbell, 50 cts.; W. N. Collum, 25 cts..... 26 25
<i>New York City</i> —Benj. Aymar, \$100; Miss Mary Bronson, Mrs. C. L. Spencer, ea. \$50; I. N. Phelps, \$30; Mrs. Daniel Lord, John Steward, ea. \$25; John H. Hardenbergh, Wm. Walker, Robert E. Livingston, Mrs. Ellen Couch, ea. \$10.....	320 00	75 70
<i>Brooklyn</i> —George Munro, \$50; A. T. Hazen, J. B. Spelman, Theo. Sturges, H. H. Schwieteling, Joseph Hegeman, ea. \$10; J. B. Brinsmade, P. P. Shoonmaker, L. Hegniger, F. J. Hosford, H. Rowland, G. P. Pason, A. A. Raven, Edwin H. Burnett, B. W. Delamater, ea. \$5; J. C. Bloomfield, W. H. Foster, E. S. Powell, ea. \$2; A Friend, \$1.....	152 00	
	472 00	<b>FOR REPOSITORY.</b>
<b>NEW JERSEY.</b>		
By Rev. Dr. Orcutt.		<b>MAINE</b> — <i>Bangor</i> —Dr. T. U. Coe, to Jan. 1, 1875, \$1. <i>East Machias</i> —Rev. Geo. W. Kelly, to Jan. 1, 1875, \$1..... 2 00
<i>Camden</i> —Judge Woodhull, \$20; A. W. Markley, \$10; Peter L. Voorhees, Dr. Cooper, Dr. Schenck, Judge Carpenter, J. H. Stevens, R. Bingham, H. Vanuxem, J. D. Reinboth, Mrs. Steele, ea. \$5; Dr. Marcy, \$1.....	76 00	<b>NEW HAMPSHIRE</b> — <i>Manchester</i> —S. S. Marden, to Oct. 1, 1874..... 1 00
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	104 00	<b>PENNSYLVANIA</b> — <i>Rural Valley</i> —Mrs. Mary Morgan, to Jan. 1, 1875..... 1 00
<b>PENNSYLVANIA.</b>		
<i>Carlisle</i> —Legacy of James Hamilton, by Joseph A. Stuart, Ex.	200 00	<b>GEORGIA</b> — <i>Hawkinsville</i> —A. B. McGehee, to Jan. 1, 1875..... 1 25
		<b>KENTUCKY</b> — <i>Berea</i> —Rev. Jno. G. Fee, to Jan. 1, 1875..... 8 00
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		Repository..... 14 75
		Donations..... 839 70
		Legacy..... 200 00
		Miscellaneous..... 928 98
		Total..... 1,978 43

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## RELIGION IN LIBERIA.

BY JOSEPH TRACY, D. D.

During the whole history of Liberia, deep interest has been felt in her religious condition and progress. Indeed, it is not too much to say, that but for the hope of planting a truly Christian nation on that coast, Liberia never would have existed. Other motives co-operated, but without this, they never would have been able to achieve success. Naturally, therefore, Missionary Societies early entered this field; and as naturally, their operations and progress have been watched with intense solicitude; and nothing in our pages has been read with more interest than the records of their useful and successful labors.

We are sure, therefore, that many will rejoice with us to notice the indications, and even the commencement, of a great step forward; of a most beneficial change, which shall make Liberia as truly independent religiously, as she has long been politically. At first, this could not be. The condition of the country was such, that religious institutions could be planted and sustained only by foreign missionary Boards or Societies. It was so from the beginning. Lott Cary, sent out as a missionary by the African Missionary Society at Richmond, Va., arrived in season to be among the first who took possession of Cape Mesurado; and from that time missions have been maintained there, at a vast expense of treasure and precious lives, and with good results of incalculable value.

And this was right. The churches, in their infancy, needed nursing. But infancy ought not to be perpetual. A church, twenty, thirty, forty, or fifty years old, ought not still to be an infant. It ought to have come to maturity, to be able to manage its own affairs, and live on its own resources. In no

other way can it perform all its proper functions and exert its proper influence as a church. If surrounded by heathen, in no other way can it exert all its proper influence on its heathen neighbors; for the heathen will feel more respect for a church which thinks its own religion worth supporting, than for one that does not. Yet, human nature being what it is, even in Christian men, the churches can hardly be expected to reject foreign support, so long as it is freely tendered, and even urged upon them.

We are glad to learn, therefore, that some of the Missionary Boards are proposing to some of their churches, this very desirable change, from dependence to self-support. The need of it is almost universal. The church at Greenville, Sinoe county, of which the Rev. H. B. Stewart was pastor till his lamented death, was never a missionary church. It always, as he said, "managed its own matters and paid its own bills." The Methodist Episcopal Church at Monrovia, we are informed, supports its own pastor. These are the only instances which have come to our knowledge, of self-supporting churches in Liberia. All the others, nearly fifty, so far as we know, depend on foreign support. Now, however, two of these Boards, and perhaps others, are moving, or contemplating a movement, in the right direction. One of them requires its churches to contribute towards the support of their pastors, and gives only "grants in aid," to supply the deficiency. Of the other, we only know that there has been correspondence on the subject.

That many of the churches in Liberia are able to support their own religious institutions, and most of them able to contribute towards their support, cannot reasonably be doubted. A church in Turkey, the result of missionary labors, whose whole worldly wealth might be bought for fifteen hundred dollars, supports its own pastor. Another church, the property of whose members may be worth twenty-five hundred dollars, where a laborer's wages are twenty cents a day, or sometimes three cents an hour, supports its pastor. It has eight adult male and ten female communicants. Members of churches in India, who depend for subsistence on their daily labor at nine cents a day, think it their duty and account it a privilege to

give one-tenth of their income for the same purpose; and of those churches, the stronger aid the weaker. Probably no church in Liberia is less able to support its pastor than those in Turkey, just mentioned; and if there be one, its sister churches are able to help it.

It should be remembered, in this connection, that few, if any, of the Liberian pastors devote their whole time to pastoral labors. They are Liberians, and are also engaged in secular business, from which they derive some means of support, or even of accumulation. We do not know that this is wrong. Many pastors in this country have done it, and built up strong churches, where full support could not otherwise have been obtained. And many may do it in Liberia, if they have so much of the spirit of Paul, that they feel inwardly constrained to preach the Gospel, even when compelled, as he sometimes was, to support themselves by the labor of their own hands, as some of them do, almost wholly.

Nor can we believe that the Liberians are so deficient in self-respect, as to shirk this duty when their attention is properly called to it. The example of two self-supporting churches just mentioned, shows that the sentiment exists among them. Nor can we wonder that it has not shown itself more extensively, when we recollect that the habit of being supported was right, because it was necessary, when it began, and that the justifying necessity has diminished by insensible degrees, the difference between no one year and the next being great enough to attract their attention, or that of their American patrons. Hence, the churches of Liberia have never yet had the question brought home to them practically, whether Christian institutions are really worth the money which it costs to support them. Some of them have thought of it without special prompting, and act accordingly; as we trust others will, when the subject is brought distinctly to their consideration.

The importance of a right decision of that question and a correspondent practice, cannot easily be over estimated. Christian truth, after such a decision concerning its value, will have more influence in guiding the conduct and forming the characters of those who have thus decided. Their testimony in

its favor will have more influence with those around them. Having settled the question, that Christian truth is worth so much to themselves, as to justify all the efforts and sacrifices necessary to support its ministrations, they will better appreciate the condition of those around them who are destitute of the knowledge of it, and will think and feel and act more energetically for their benefit. Then, when intelligent, Christian Liberians study the subject for the sake of knowing their own duty, the religious condition and religious wants of Liberia, and the best ways of meeting them, will be better understood than they can be till that is done.

We have taken some interesting facts from "Ten Years on the Euphrates, by Rev. C. H. Wheeler, Missionary in Eastern Turkey." We must give one sentence from his work, stating the result of his experience and observation for those "Ten Years." Speaking of churches which are the result of missionary labor, he says:

"Gospel institutions, sustained at foreign expense among a people who have not yet learned to love them by making sacrifices and efforts to secure them, appearances to the contrary notwithstanding, must be regarded as at least of doubtful benefit, if not a positive harm, to the mass of the people, since they are thereby educated into regarding Christianity as not worth supporting."

Some may think that Mr. Wheeler has stated the case too strongly; but the tendency is evidently such as he describes.

We are aware that this change cannot be accomplished instantaneously. But we hope it will go on rapidly, and be generally completed soon, so that the Missionary Boards may devote themselves to the nursing of such churches, if such there be, as are actually too infantile to be able to stand alone, and to the heathen beyond.

P. S. Since the above was in type, we have received the following, concerning Presbyterian churches in China:

"Two of the churches of the Ningpo Presbytery were found prepared to rely on their own resources, though it may be necessary to give them a little aid occasionally. This is considered quite a forward movement, especially as most of the church members are poor. It is a step which could not have been taken for many years, if their pastors had been foreign

ministers. One man, whose means of support amount to but \$40 a year, gives \$3 to support his pastor, besides a larger sum for other benevolent purposes."

We have also learned concerning the churches in India, referred to above, that there are, in the field of the Madura mission only, fifteen native churches, with native pastors, supported wholly by themselves, the stronger aiding the weaker. They think that Christian institutions are worth all the money that they cost, even though *their* money comes very hard.

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**PRACTICAL MEASURES NEEDED.**

BY GEN. JOHN W. PHELPS.

No one can read the addresses of Messrs. Samson, Taylor, and Pearne, at the last anniversary of the Colonization Society, without being convinced of the soundness of their arguments in favor of African Colonization. What we ought to do, therefore, is to discover the forces that operate adversely to our cause, and seek to overcome or avert them. Our arguments are of the highest moral nature, while the forces against us are material, selfish, and narrow. On the one hand, the forces are moral, religious, spiritual; and on the other, cotton-growing, wealth-seeking, and vote-casting. The intense national habits of office-seeking and cotton-growing are in reality the forces and the *vis inertia* which are opposed to us. While these prevail, it can hardly be expected that Sunday-school children will cast their mites in favor of transferring cotton-growers and voters to Africa.

We may still see our churches and their schools aid in the conversion of the Emperor of China and his mandarins, for there is no national self-interest operating against it; but it is doubtful whether we may look to Sunday-school contributions at present for opening up a missionary path into the interior barbarism of Africa. We are taught to put new wine into new bottles. Africa is a new bottle when compared with China and other old civilizations; but still we persist in preferring to offer the new wine of Christianity to these old civilizations, instead of giving it to a new people—to a barbar-

ous nation, where it would ripen with their growth, and strengthen with their strength. We can see very plainly that cotton-fields should be tilled here in America; but we cannot see so clearly that the barbarism of Africa should be tilled, although the returns of cotton, and sugar, and rice, and of votes, would be very much the greater for it one of these days.

If we cannot receive the mites of our Sunday-school children for building the missionary road through the malarious jungles of the sea-coast, then let us do the next best thing. It is evident that we cannot, and should not, desire to have the services of a military force, like that of the English against the Ashantees, to clear the way, nor even perhaps that of the American fleet that is now wasting time, coal, money, and ships in idle tactical and diplomatic displays on the coasts of Cuba. We must look to some other source for means to neutralize adverse forces; and what alternative, next to aid from our Sunday-schools, is better than that which lies in the strong faith and brawny muscles of the barbarous Africans themselves, aided by the minds of some of those Africans who have been educated to science in our colleges?

It appears to me that the needed road to the interior of Liberia could be built by the African chiefs alone, whose tribes lie along its course. If the line should once be surveyed and marked out by educated Africans, and the chiefs given clearly to understand that it is for their own interest to construct the road, they would be enthusiastic in the work. Perhaps one year's receipts of the Colonization Society would be sufficient to furnish these chiefs with the necessary tools and implements, and for the salaries of the engineers in charge of the road.

With a good highway once established from Monrovia to the valley of the Niger, the work of the Colonization Society thereafter would be comparatively easy. All its outlays for sanitary purposes could then be dispensed with, for the healthy and fertile hills of Futa-h would do that work. A sum equal to a single bequest which is sometimes made for benevolent purposes by our American gentlemen, would go far towards making the road.

The argument of our adversaries, that we need laborers here in America to till our cotton-fields, can have no force so long as there are thousands of able-bodied white men in New York and other cities calling for work or living on charity. It is a mere habit, a mistaken politic idea, a greed for wealth, a reminiscence of slavery times, that leads to the holding on to the African against his wishes to go to Liberia. Those who do go there have a just demand on the American public for aid and assistance, who have deprived them of the just fruits of their labor. The colony of New England received more immigrant population in the course of twenty years than Liberia has received in nearly sixty years, and a great deal more wealth; for the Colonization Society has generally sent the poor and needy, while the colonists of New England brought a large amount of money with them. And it is much harder to contend against the forces of nature in a tropical climate, in the way of opening and subduing forests and keeping them subdued, than it is in a temperate one.

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DAVID LIVINGSTONE.

The name of David Livingstone has been added to the roll of the illustrious dead. In imperishable characters he has engraven it in history. Eulogy is superfluous: his life proclaims his heroism. His achievements will be his grandest monument. To him, as much as to any other single man of the nineteenth century, are religion, commerce, and civilization indebted.

He began his labors in Africa, as a missionary among the Bakwains, in 1840, under the direction of the London Missionary Society. His zeal and philanthropy yearned for a speedy and great success, which he did not realize. He detected the reasons, not in the want of power in the Gospel, but in the social and political demoralization of the natives through the accursed slave-trade, in the lack of commercial relations with civilized peoples, and in the nomadic condition of the people of Africa. Following this discovery came a Providential fact which shaped his after life. A severe drought, continuing for several successive years, compelled those among whom he



labored to migrate to another district, and also necessitated his own removal. In seeking a new station, he and his people were involved in wars, and conflicts with other tribes. Looking at these hindrances to missionary success as they practically confronted him, he said, with his usual directness: "Sending the Gospel to the heathen must, if this view be correct, include much more than is implied in the usual picture of a missionary, namely, a man going about with a Bible under the arm. The promotion of commerce ought to be specially attended to, as this, more speedily than anything else, demolishes the sense of isolation which heathenism engenders, and makes the tribes feel themselves mutually dependent upon and mutually beneficial to each other."

Then began that career of exploration, exposure, endurance, and adventure which for thirty-four years has excited the wonder and admiration of the world. The barest outline will suffice for this occasion, though a volume would not exhaust the theme. Himself unimaginative, pains-taking, a careful observer, a faithful chronicler, Livingstone's journals display unusual clearness, thoroughness, and truthfulness. One rises from reading them almost as well acquainted with the geography and natural history of that mysterious country as though he had traversed it in person. His first exploration, begun in 1853, extended northward through Central Southern Africa, from the Cape to Loanda, on the west coast, and thence twice across the continent, tracing the Zambesi from its source in Central Africa to its mouth on the east coast, involving a travel of more than ten thousand miles through a pathless wilderness. Between 1858 and 1864, under the joint auspices of the Royal Geographical Society and the British Government, the explorations were confined to eastern Africa, including the Zambesi and Lake Nyassa.

Under the same auspices, in 1865, he again left England for Africa, where he remained until his death, seeking a nearer approach to the equator, exploring the Albert and Victoria Nyanza, and seeking to learn their relations to each other, to Lake Tanganyika, and to the source of the Nile. In 1867 came the report that he was killed, in August, 1866, by the natives in a battle near Lake Nyassa. Several English expe-

ditions were fitted out for his recovery, which failed to reach him, only that of the *Herald*, under Stanley, succeeding.

The place and manner of his death were not unforeseen. In 1856 he said to the members of the University at Cambridge, in the senate-house, in prophetic language: "I know that in a few years I shall be cut off in that country which is now open. Do not let it be shut again. I go back to Africa to try to make open a path for commerce and Christianity. Do you carry on the work which I have begun."

The motive under which he acted in all that he accomplished was the redemption of Africa. He says: "I view the end of the geographical feat as the beginning of the missionary enterprise. I take the latter term in its most extended signification, and include every effort made for the amelioration of our race, the promotion of all those means by which God in His providence is working and bringing all His dealings with man to a glorious consummation. Each man, in his sphere, either knowingly or unwittingly, is performing the will of our Father in heaven. Men of science, searching after hidden truths, which, when discovered, will, like the electric telegraph, bind men more closely together; soldiers, battling for the right against tyranny; sailors, rescuing the victims of oppression from the grasp of heartless man-stealers; merchants, teaching the nations lessons of mutual dependence; and many others as well as missionaries, all work in the same direction, and all efforts are overruled for one glorious end."

The benefits conferred upon the world by his lofty, self-sacrificing devotion, are various and incalculable. He has opened to the knowledge of mankind the geography of a continent that for two thousand years had been wrapped in deepest mystery. He has displayed the paths and sources of profitable commerce with interior Africa, the climate, soil, and products of the country, and the condition of the people. He has exposed the enormities of the abhorred slave-trade so clearly, and has so thoroughly aroused the moral sentiment of Christendom concerning it, as to evoke effectual means for its repression. In connection with his predecessors and contemporaries in African exploration and discovery, he has so drawn out and concentrated Christian sympathy and charity

for Africa's regeneration, as to awaken the hope that the dawn of day, after its long night of deep darkness, is at hand. Park and Bruce, and Denham and Clapperton, and Barth and Speke, and Sir Samuel and Lady Baker, are honored historic names. Higher and brighter, and glowing with a more steady luster, shines the name of David Livingstone.

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ADDRESS OF WILLIAM J. R. TAYLOR, D. D.\*

MR. PRESIDENT: An institution which has lived fifty-seven round years in our stormy times has some good claim upon the respect of its enemies as well as the favor of its friends. "Persecuted but not forsaken, cast down but not destroyed," the American Colonization Society needs no apology to the world for having lived so long, nor for looking out with growing confidence in its principles and work into a future which will vindicate both, and make its renown in history. All human experience proves that Colonization has always been a hard process, from the dispersion of the nations at Babel, and the Hebrew exodus, down to the last experiments in our own age. And just in proportion to the hardy vigor of the migratory races have been the daring of their colonial enterprises and the sufferings of the first settlers in new lands and strange climates.

It seems to be a primal necessity to any great, strong growth of communities and nations that the beginnings shall be small, the seed-sowing true, the rooting slow, the upshoot gradual, the entire development according to well-known laws of production. Oaks do not grow in green-houses, nor can exotics flourish in hostile soil.

The transplanting of a people from one continent to another, across great oceans and under the inevitable trials of so complete a change, is marked by severe discipline, and produces modifications which must either depress or elevate them in the scale of civilization. It makes or breaks them. It is a part of that principle of natural selection which involves the great struggle for life in the natural kingdom, and which results

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\* Delivered at the Fifty-Seventh Anniversary of the American Colonization Society at Washington, D. C., January 20, 1874.

in the survival of the strongest, if not the fittest. While this struggle is going on, especially in its earlier stages, we can only expect what we see in the beginning of all colonies, where the very elements have to be combatted, the forest cleared, the virgin soil broken up, the resources of life to be created or developed, and the foundations of state and church laid deep below the reach of frosts and floods.

A second principle which finds abundant illustration in the history of this Society is, that the very best things in the life of a man, an institution, a community, or a State, are providential. We may err much in our interpretations of Providence; but God is His own interpreter, and, like prophecy, its actual fulfillment is its only true exponent. But it is a foolish ignorance which does not recognize the plain manifestations of God in history. Pharaoh and Nebuchadnezzar are not the only monuments of the danger of fighting against God.

God makes nations, and He alone. It is His supreme prerogative, "over the kingdoms to root out and to pull down, and to destroy and to throw down, to build and to plant." Men form colonies, make constitutions, elect or accept rulers, enact laws. One administration follows another, with the usual political changes; but the nation is of God, who appoints its bounds and "hath made of one blood all nations to dwell upon the face of the earth." The nation may take on different forms and growths. The same nation may be in the same century, or even in one or two decades, like France, a monarchy, an empire, an anarchy, and a republic. But France and the French people are of God, in spite of the revolutions, and the Napoleons, and the commune. Men in their madness may hack and hew the tree of liberty, they may tear down the altar and the throne, but the race, the language, the character, the people, remain. When God plants a cedar of Lebanon, and nourishes it for centuries amid the rocks and snows of its mountain home, it may naturally and slowly decay, but even then its roots may shoot up new growths of its own kind for centuries more. But nothing but His own tempestuous winds can root it out.

The history of our American colonization shows most conclusively that it was carried on in a sphere above and beyond

the secular purposes of men. It is so full of long delays, of great disasters, of unforeseen disappointments, of losses and crosses and almost crushing defeats, that the world will never cease to marvel at the story. Yet out of it all came this nation, with its Protestant institutions, its principles of religion, and civil liberty, with its complex formation, and its wonderful power of diffusing different nationalities into that one new man who bears the name of American.

It is an admitted principle of physics that the greatest uniformity is found among the lower ranks of the creation, and that the greatest diversity is seen in the higher orders of nature. And thus in political philosophy the principle, which was formulated by Niebuhr, is now accepted that, "among States, that is the most perfect in which a number of institutions, originally distinct, being organized each after its kind into centres of national life, form a complete whole." It is this very crystallization of the many composite elements of the colonization of this country, which, in harmony with the natural laws of population and national life, has made us one, out of many, and demonstrates the providential character of this Union, which brave and vast armies could not break up. This is the lesson of our colonial history, and of the continuous record of immigration from the Old World. The Declaration of Independence and the Constitution were the works of men, but the Union is of God. It grew; it was not made; and therefore it was not in the power of man to make a new and another nation out of this one which God hath made to dwell on this continent, from ocean to ocean.

And now, casting our eyes over the Atlantic to Africa, we may see somewhat of the same movement begun, and only begun, in the Liberian Republic. But the conditions in some respects are more favorable than those which attended the settlement of America. It is the only Colonization enterprise of Christendom which began and has been carried on from motives that are purely benevolent and religious. It is the only colony and nation in all the world over which the great Christian powers spread the shelter of their united flags. It did not rise under the dominion of a Romish government, nor was it originated, like the greatest of ancient and modern colo-

nies, in the lust of trade and ambition, for territorial aggrandizement or maritime power, much less in what an English writer sarcastically calls "the brilliant idea of a colony, for the sake of getting rid of a delinquent population." Its foundations were laid by good and wise men, with the foresight of strong faith, and in the love of human liberty for the human race. Not in blood and wrong, not in the tears of the oppressed and in the woes of the helpless, but in the spirit of a genuine philanthropy, and of a patriotism which is the life of freedom, did these heroic men plant and build for God and man.

I regard it as one of the signal providences of this cause, that the only deliberate and successful scheme of colonization from our American Union has been in the interest of the freedom, the separate nationality and the elevation of the only race that was ever brought to our shores and held here in slavery. It is another of these providences that, in the short period of less than fifty years, the colony of Liberians became the Republic of Liberia, with its Declaration of Independence, its Constitution, and institutions like our own, governed exclusively by colored people, and commanding the respect of the Christian nations. All the essentials of modern civilization, are there—constitutional "government of the people, by the people, and for the people"—the home, the school, the college, the church, with material industries and resources of undeveloped wealth which will yet enrich the world and advance its owners in proportion to their intelligence, industry and skill. The historian tells us that the only immediate result of Sebastian Cabot's voyage and discovery of this continent was the importation into England from America of the first turkeys that had ever been seen in Europe. "Such was the beginning of the immense commerce between England and America." It was more than a century before the so-called right of discovery produced any great results. The colonies of Sir Humphrey Gilbert and Sir Walter Raleigh ended in disaster. And it is an ever-memorable fact, that "when the year 1600 came, there was not an English family, no English man or woman, on this continent, unless, perchance, there was wandering somewhere some survivor of Raleigh's lost colony." "The fullness of time" had not yet come for the settlement of America. But when

that hour struck, it began, and nothing could stop the advancing tide.

Contrast with this last century in American annals the progress of our little African Republic within a single half century, its native productions, its lucrative commerce and its national life, then forecast, if you can, its Centennial exhibit!

Another aspect of this subject claims our profound regard. The sagacious men who projected the colony distinctly proclaimed their purposes not only to elevate the emigrants to be sent from America, but to destroy the barbarous African slave-trade, and to civilize and Christianize the adjacent native African populations. To-day this little Republic has a sea-coast of nearly six hundred miles, every foot of which is sacred to freedom. In addition to the aggregate of over 15,000 emigrants from America, and over 5,000 recaptured slaves, who were sent thither for a home, 600,000 natives of various contiguous tribes are within its government, and under the influence of its institutions.

Moreover, these results have been secured just at the time when the interest in everything relating to African discovery has been stimulated to its highest point by the journeyings and researches of learned men to whom the world listens with reverence. The explorations of Livingstone, Barth, and Speke and Grant, and the German Rolhs, have a far higher interest than attempts to solve the geographical question of the sources of the Niger and the Nile, and the ethnology of the interior of that continent. The great travellers are the forerunners of the missionary and of the philanthropic agencies of the times. The late expedition of Sir Samuel Baker, under the banners of the Khedive of Egypt, has not only extended his domain to the Equator, but has extinguished the internal slave-trade in the whole conquered territory. This, too, was one of the heroic purposes of the indomitable Livingstone. And so freedom marches in the tracks of the discoverers, and Christianity and civilization are embodied in the persons and services of these representative men.

It is God's way to prepare nations for the great movements of His providence. The world was at peace, and there was a general expectation of some Divine deliverer when the Messiah came.

May it not be, is it presumptuous to suppose, that some similar events may hang upon a time when the literature of the world has been so enriched with the records of recent African explorations; when American and English expeditions have been sent out in search of the greatest of African missionary adventurers; when the very children of this generation have become as familiar with African scenery and tribes and productions as with those of the civilized lands; when France and Great Britain are seeking wealth, increasing traffic, and pushing their armies and conquering empire in the interior of that vast realm, as formerly they did in the Indies; and when Christian missions, in spite of climate and barbarism and the most degrading superstitions, have girdled the Coasts with the banners of the Cross? Is it nothing that the latest travellers have unexpectedly found, within three hundred miles of the young Republic, those large Mohammedan cities and villages where dwells a superior people, in whose veins is probably running a mixture of the old Carthaginian blood with that of the pure negro race, having an Arabic literature, with schools for their children, and scholarly and even European books for their homes? It is at least something that even Moslem propagandism, with its proverbial zeal, has carried thither its testimony for the Unity of God against the horrible and grotesque paganism of the native tribes. It is something encouraging, too, that we have the personal testimony of that learned and enterprising African polyglott, Professor Blyden, that this Mohammedan state and that Arabic tongue furnish the key to open new spheres of Christian Missionary enterprise. It is something gained that, through Liberia, the Arabic Bible of Dr. Van Dyck and his collaborators, and the Koran of the Prophet will be brought face to face against each other, as they stand together against paganism, which is their common foe.

May it not be within the scope of Providence that, as the Liberian Republic shall extend eastward until it touches these interior realms with its civil liberty and Christian faith, it shall be the signal for new and peaceful victories, and for the same kind of fusion of peoples and tribes and tongues which has been going on in this land for nearly three hundred years? It is true that the African race has not that migratory spirit



and colonizing power which characterizes the Anglo-Saxon. But our freedmen have the same great moulding elements now at work upon them in this country; and since their emancipation those elements have been combined and set in motion with prodigious power in their social, civic and religious relations. As a people they are being educated by a thousand elevating influences. They are learning their rights and privileges. They are studying law, and medicine, and theology, and statesmanship, besides the industrial arts. They are learning to take care of themselves and their children.

With these things they are quite sure to imbibe the spirit of American institutions, and will, to a certain degree, exhibit the migrating habits of our white population. All these things will naturally induce many to seek a home in Liberia, where their intelligence, industry, and skill will find equal rights and rapid advancement, without conflict with the white race. As intelligence, education, self-help, and religious zeal advance, we may expect a large increase of this most desirable class of emigrants, who will speedily add to the best strength of the young Republic, around which native millions shall gather, and receive the light and blessings of which that Christian Government is the fruit. When that day comes, Colonization will no longer be a charitable work. It will take care of itself. Emigration will follow its own self-moving laws, and lines of steamers and merchant vessels will be constantly bearing new companies of colonists to the land of their adoption, and bringing back the rich products of its bountiful soil to our marts of traffic.

If it be said that this expected day is in the far distance, the reply is: 1st. That already thousands more have applied for transmission to Liberia than we have means to send. 2d. That the utmost demands of Liberia for new colonists of the best sort can be supplied without the slightest damage to the laboring interests of this country. 3d. That as the colored people acquire education and property, and a spirit of independence here, a fair proportion may reasonably be expected annually to find homes in Liberia. 4th. That the wisdom and power of God, in the migration of races and the building up of empires, are so historically connected with the growth

and establishment of the Kingdom of Christ on earth, that it would be strange indeed if it were not repeated on the grandest scale upon a Continent which has for centuries enriched other lands, not only with her gold and gems, but with the very bondage of her patient and suffering children. "Ethiopia is now stretching out her hands unto God," in the attitude of prayer and supplication; and the cry of the suppliant is beginning to receive its answer in the return of her own sons and daughters with salvation and the voice of melody.

As I read the brief annals of the young Republic, her Plymouth Rock was on that "Providence Island," so fitly named by themselves, where her first typical company of colonists found shelter and a home before they ventured upon the mainland to face the savages and to encounter the terrors of the climate of the Coast. Of all that has been achieved from that first landing of the pilgrims of the Elizabeth to this day, your admirable history is the safe repository. I need only point to the grand results, and make no venturesome prophecies.

Sir, is it not time for this American people to stop their theoretical objections, and to accept the facts of this cause and of that Liberian nationality as they stand? The old issues are dead and buried. Who cares to resurrect them? A new era has begun. We sympathize with the freedmen here: why not with the freemen there? We have only to apply the principles of the recent amendments to the Constitution and of the Bill of Civil Rights to this cause, to bring it out into bold relief. We believe in the right of expatriation, and the present Congress will exercise its wisdom in defining more accurately its metes and bounds. Can we consistently apply that great principle to the thousands who are coming to our shores from the Old World, and deny its fullest privileges and immunities to our own colored citizens who choose for good reasons to seek a home in Africa? We are fond of proclaiming the mission of America as the apostle of civilization, liberty, and Christianity to all nations. Have we no such Gospel of humanity and of the Kingdom of Christ to preach and exemplify by this same process of Christian colonization in a land which can only have these blessings through its own children?

We plant Christian missions in the wilds of heathenism, and

of the Potomac. In taking this step, I have yielded only to inexorable necessity, and I have yielded to that with the utmost reluctance and with profound regret. My heart is deeply enlisted for the future of Africa. The promise of that future, so far as Americans are concerned, is, by Providence, inseparably connected with the American Colonization Society. Through this Society, God points out the path of duty to American Christians as to the evangelization of Africa. If they are wise to discern this, as I cannot doubt they will be, that path will be traversed with inconceivably grand results to one-fourth of the land surface of the globe, and to one-fifth of its heathen population. The aims of the American Colonization Society are not only *not inimical* to the freedmen; they seek their highest welfare, and they will yet secure to the freedmen one of the grandest achievements known in history. Nor are those aims adverse to any valuable interest of the people of the United States, but the contrary. All this will be more fully recognized at an early day, when passion and prejudice and sectional party zeal shall have given place to reason and truth. Then will the future, both of the Colonization Society and of Africa, be radiant with glory. Let the friends of Africa take heart and hope. Their crowning is at hand. My relations with the officers of the Society have ever been most agreeable and satisfactory, another fact which adds to my regret at their severance.

THOMAS H. PEARNE.

CINCINNATI, Ohio, March 20, 1874.

#### OBJECTS OF THE SOCIETY.

In the year 1828, the General Synod of the Reformed Presbyterian Church, meeting in the city of Philadelphia, gave a strong endorsement to the American Colonization Society, and recommended its objects to the support of the Church. The late Rev. Hugh (afterwards Dr.) McMillan proposed the resolution of approval. Some objection being made to the enterprise as used in the interest of slaveholding, the late Rev. Dr. Alexander McLeod arose in his place, and said "that the present Constitution of the American Colonization Society originated in the Reformed Presbyterian Church, was written in his study, and had in view the two great objects of emancipation at home, and carrying the Gospel to Africa." Some years after this, the Colonization Society recognized the Declaration of Independence made by the colonists, and the *Republic of Liberia* took her place among the nations. A document was signed giving over, in legal form, the territory and government of the colony to the new Republic, and to this Rev. Dr. John N. McLeod, son of Dr. Alexander McLeod, appended his signature, as a delegate from the Colonization Society of New York. In the historical part of the Testimony of the Church, where the history is carried down to the year in which the last char-

ter was adopted, June, 1852, the sentiments of the men of that day are expressed in the following emphatic language: "The opening of the great and effectual door to enter upon the dark continent of Africa for its salvation through the Republic of Liberia—a really great moral wonder of the age—loudly addresses the friends of God and humanity." Has the presence at this session of the Theological Seminary of a son of Africa, asking to be educated for the holy ministry, any special significance in reference to this subject of missionary Liberia? Is the Church prepared to send him, with the English and Arabic Bible in his hand, to make known to his dark-visaged brethren of Africa the only name by which men can be saved? The subject is worthy the thought of the generous young men who are now offering themselves to the service of God in the Gospel of His Son.—*Reformed Presbyterian Advocate.*

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SYBIL JONES.

This eminent and highly approved minister in the religious Society of Friends during the past forty years, died recently at China, Maine, after a brief illness.

Feeling deep sympathy for the African race, after several journeys in the Southern States, Sybil Jones, accompanied by her husband, who was, and still is, a distinguished preacher, in 1851, visited Liberia, on an errand of Gospel love. At the outset, her faith was severely tried. Her health was so feeble while at Baltimore, that the captain of the vessel in which her passage was engaged endeavored to induce her to abandon her prospect of crossing the ocean, fearing that she would not live many days. Confident in the Power that led Paul through perils and tempests to stand before Cæsar, she replied that, even on the ocean, death to her were but the portals of glory. The Liberian Mission was eminently blessed. President Roberts bade them cordial welcome, and made them his own guests. The standard of the Cross was unfurled, with abundant evidence that Ethiopia was ready to "stretch forth her hands to God."

From 1853 to 1855 they travelled in the same service through England, Ireland, Scotland, Norway, Sweden, the south of France, and Switzerland, and were everywhere well received. In the year 1866 they again visited England and Ireland, and made thence two missionary tours to Egypt and the Holy Land. In her later life she was largely engaged in visiting prisons and in presenting the Gospel to the unfortunate and friendless. It may with truth be said of Sybil Jones, that her leading aim on earth was the winning of souls to Jesus of Nazareth; the staff on which she leaned, the faith of Abraham; and prayer her "vital breath."

## HOW DR. LIVINGSTONE DIED.

In the March number of the *Ocean Highways*, a detailed account is given of the death of Dr. Livingstone, derived from the materials supplied by letters received from Lieutenant Cameron, Dr. Dillon, Lieutenant Murphy, and Salidbin Salim, the Arab Governor of Unyanyembe. From the article referred to we extract the following particulars:

"In March, 1872, Dr. Livingstone reached Unyanyembe, and after receiving supplies from Zanzibar, set out with ninety men on his last journey in the following August. He proceeded in a southwesterly direction to the southern extremity of Lake Liemba, the prolongation of Tanganyiki towards the south. Thence he made his way to the northern shore of Lake Bangweolo, near the point where he was in July, 1868. But being unable to cross, he passed around the eastern end of the lake, fording the Chambeze and three smaller tributaries; and marching along its southern shore, he appears to have reached the point where he expected to find the four fountains, two of which were, he conjectured, the sources of the Nile mentioned by Herodotus. It is, then, probable that he marched in a northerly direction and explored the region of the Katanga copper mines. In returning they had to cross the Luapula and work their way eastward through an inundated country, in which, sometimes, for three hours at a time, the water stood above the waists of the travelers.

"During this trying journey two of the men died and several deserted. When marching across the swampy tract near Moira Achinto, Dr. Livingstone was attacked by dysentery, brought on by exposure and over-fatigue. According to one account he got as far as the district of Lobisa on his way back to the east of Bangweolo, where he died after ten or fifteen days' illness, in May, 1873, if Sir Samuel Baker's theory proves correct, at the very source of the Nile, at the fountains of streams flowing into the south end of Lake Tanganyiki, the most distant reservoir of the great river. When Livingstone died, his party numbered seventy-five men, among whom were a few Nasik boys and other faithful servants. Chief among them was Chuman, who had been rescued from slavery on the Zambesi, and who went on ahead to beg succor from Unyanyembe. He seems to have arrived on the 16th of October. Chuman found the East Coast Livingstone search Expedition at Unyanyembe."

**THE AFRICAN SLAVE TRADE.**

A circular has been received from the British and Foreign Anti-Slavery Society, London, containing an appeal to the friends of universal emancipation, for further efforts on behalf of the cause. Although addressed mainly to British subjects, the circular sets forth some facts not yet familiar to all, which may rightly enlist the sympathy of Christians everywhere. We cite a few passages:

"A considerable trade in human beings is carried on throughout the Upper Nile district, finding an outlet down the Nile, and to the south of Abyssinia to the Red Sea; and also in the Lake Tchad district, having an outflow in the neighborhood of Tripoli.

"On the West Coast of Africa there is a considerable slave trade among the tribes protected by the British Government, which hitherto they have allowed to continue, to the dishonor of the English name.

"In the East African possessions belonging to the Portuguese, the slave trade has of late increased, and the moral influence of the British Cabinet could, with much advantage, be used with the Portuguese Government to suppress this trade.

"Sir Bartle Frere has truly said, 'We may do what we can in the way of violent repression, but we shall never put an end to the slave trade till we put an end to slavery. We must let slave-holding countries—Egypt, Turkey, and others—understand that they cannot be admitted into the brotherhood of civilized nations unless they abjure slavery.'

"Among these slave-holding countries, professedly Christian, on whom the British Government has special treaty claims, and could bring their influence to bear with great power, are Spain and Brazil. With regard to Spain, there are 350,000 slaves in Cuba, nearly every one of whom is entitled to his liberty under treaty obligations. Had the British Government faithfully discharged their duty, Spain would have emancipated her slaves in Cuba as she had done in Porto Rico.

"In Brazil the majority of the slave population, numbering about 1,500,000, are entitled to their liberty, as they, or their parents, were imported since 1829, contrary to treaty stipulations. The unsatisfactory emancipation law of 1871 dooms every one of these to a life-long bondage; and, so far from the law referred to being an emancipation act, its operation will be to continue slavery for the next fifty years."

## LIBERIA METHODIST EPISCOPAL MISSION.

Year by year the appropriations of the Methodist E. Missionary Society have been reduced, until from some \$35,000 they had fallen to \$8,500 in currency. A year ago this was increased by \$600, and this year it was again increased by the same amount. The estimates, however, for the work actually on hand, as made by Bishop Roberts, amount to over \$15,000, and his communications declare an impending crisis in the mission unless increased appropriations can be made, and that some of the strongest men in the Conference will be driven by their necessities to secular employment for the support of their families.

There seems to have been a waking up among the heathen within the bounds of the Conference, and many kings and tribes are soliciting the Bishop to send them teachers and preachers. We cannot abandon our work in Liberia, nor can we permit it to languish. We had hoped ere this to have gone into the interior, and that all our work in Africa would have felt the stimulus of this new movement; but Bishop Janes had not been able to obtain a suitable superintendent for an Intro-African Mission till upon the very eve of the session of the General Missionary Committee, which body failed to make any appropriation for this work during the coming year. We must not conceal from the Church the great anxiety we feel in respect to the work of God in Africa. If the work is not as cheering as it might be, yet a whole continent is to be redeemed, and we may well wait and work till, as in other cases, glory shall burst in upon the gloom.

To more fully inform the Church of the manner in which the appropriations are used in the Liberia Conference, we present the following estimates of the Conference for the support of the preachers, out of the appropriation for 1873, with the portion of their salaries paid by the Missionary Society, and that assessed to the charges:

## ESTIMATES OF THE LIBERIA CONFERENCE FOR THE YEAR 1873.

	Amount of Salaries.	From Miss'y Soc'y.	From Stations.
Bishop Roberts .....	\$1,000 00	\$1,000 00	----
Preacher's salaries.....			
Philip Gross.....	700 00	375 00	\$325 00
Daniel Ware.....	700 00	500 00	200 00
C. A. Pitman.....	600 00	400 00	200 00
J. C. Lowrie.....	600 00	275 00	325 00
J. H. Deputie.....	550 00	400 00	150 00
Hardy Ryan.....	400 00	262 50	137 50
S. J. Campbell.....	400 00	275 00	125 00

	Amount of Salaries.	From Miss'y Soc'y.	From Stations.
L. R. Roberts-----	---	---	\$100 00
Vey Mission-----	---	\$325 00	---
J. R. Moore-----	\$350 00	100 00	250 00
W. P. Kennedy, Jr.---	400 00	250 00	150 00
H. B. Capehart-----	400 00	100 00	300 00
W. P. Kennedy, Sr.---	500 00	325 00	175 00
G. J. Hargraves-----	---	200 00	---
C. H. Harmon-----	400 00	150 00	250 00
Louisiana-----	---	50 00	---
Lexington-----	---	50 00	---
H. E. Fuller-----	500 00	---	500 00

The remaining portion of the \$9,000 appropriated was distributed as follows:

To three supernumeraries, in all, \$175; to five widows and three orphans of deceased preachers, \$340; to seven supplies and assistants, \$675; to four teachers on native stations, \$415; to support of twenty native youths in schools, \$300; to ten common schools, \$1,475; to rents and repairs, \$160; to traveling expenses, \$372.50; contingent, \$50.

The statistics of the Conference held at Robertsport, January 29, are the latest that have reached us. They show one hundred probationers, two thousand members, forty-four local preachers, twenty-five churches, valued at \$11,975; six parsonages, valued at \$8,000; twenty-six Sunday-schools, with two hundred and twenty-one officers and teachers, one thousand two hundred scholars, and seven hundred and twenty-two volumes in library.

The Conference has an effective force of but fourteen men, though forty-four local preachers, some of them supplies on the circuits, somewhat make up for this deficiency. Great attention is evidently paid to the native work, and an eager desire is manifested more fully to meet the desires of the American Church. The report of the Bishop is encouraging. Revivals have occurred at many points.

Perhaps our views of the Liberian Mission will be more complete, if we add a report made to Bishop Roberts by the Hon. and Rev. D. F. Smith, who is a supply on the Buchanan Circuit. He says:

"During the year just closing the Lord has been graciously pleased to bless our labors on the Buchanan Circuit."

"With regard to *African* natives, whatever might be thought or said to the contrary, the most feasible method of promoting their interests, in a religious as well as a political point of view, is to sustain and strengthen the churches in the civilized portion of our community.



"The Church in America felt it to be her duty to exert herself to the utmost of her ability, both in men and means, to Christianize and enlighten our brethren, the freedmen. The reasons for so doing were sound. The freedman had been deprived of all that was essentially necessary to render him fit for the new order of things, and it must needs be that he be instructed so as to enable him to meet the responsibilities of his new situation.

"It is to be remembered that the Liberia Church is composed for the most part of a people the 'kith and kin' of the freedman—nay, the freedman himself. If, therefore, it was, and is now, necessary to exert the influence of the Church to instruct and evangelize our brethren when they are surrounded by the noon-day blaze of the Gospel sun, how much more ought the Church in America to foster and sustain the Liberia Church, surrounded as it is by thick darkness which may be felt, and composed largely of the materials above hinted at. I am glad to feel that the Church in America is awakening to this fact."—*Fifty-fifth Annual Report.*

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#### THE LIBYAN DESERT.

Bayard Taylor, in a late letter from Weimar, Germany, describes an exploring expedition under the lead of Gerhard Rohlfs, the well-known African traveller. The Viceroy of Egypt furnishes the outfit. Mr. Taylor says:

As for Rohlfs, his plan is very simple and practical. Reaching Egypt in December, he will employ two or three weeks in organizing his expedition. His starting point will be the town of Minyeh, the present terminus of the railroad which will soon connect Cairo with Upper Egypt. A trip of five days from Minyeh will bring him into the Oasis of Farafreh, beyond (if not before) which point every step will be a contribution to our knowledge. With the means at his disposal, he will be able to reach the great Oasis of Fufarah in another fortnight; and then, making that the central point, to push as far southward and westward as may be possible.

The expedition will be the most complete for its size that ever was planned. Four competent German scholars will accompany Rohlfs—a botanist, an ethnologist, a geologist, and a surveyor. One hundred picked camels will carry each two water-tanks of light galvanized iron, making an entire provision of 500,000 pounds of water, secured against loss by evaporation. From 80 to 100 additional camels will be taken for the persons and baggage of the expedition; the camel-drivers will be well armed and under military discipline. Leav-

ing Minyeh toward the end of December, Rohlfs expects to be back again by the end of March, 1874. He has the great advantage that his explorations commence immediately, and that whatever may be the final result, he is perfectly sure to clear up a great deal of unknown geography. The explored territory, of course, will be annexed to Egypt.

In four or five months, therefore, we may expect to hear a new story of African travel. If I am not greatly mistaken, it will be one of special interest. A better leader than Rohlfs could hardly be found; a more practical preparation has never been made; a more provokingly attractive region does not exist.

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#### SAHARA IN THE PAST.

Dr. Zittel, the geologist, who accompanies the expedition of Rohlfs in his researches through the Sahara, in the latest of his letters on the characteristics of that desert, establishes with great clearness, says the *Pall Mall Gazette*, and by more than one distinct proof, the theory that it is the dried up basin of a former shallow sea. The fine quartz sand, in particles never larger than the head of a pin, which forms at once the main feature and the danger of its surface, is not produced from any formation in or near it, and must have been carried to it by some foreign agency. The real surface of the desert is a bare, dry chalk plateau, at first examination resembling that of the Swabian Alps, but in reality of a much more recent origin. Above it rise here and there the isolated peaks called by the Arabs "witnesses," which are of a later chalk again. The tops of these, where several are visible, are invariably in a plane, showing that they are fragments of an ancient surface, the intervening spaces of which have been washed away.

If the question be asked by what, there being no ground whatever for supposing torrents or glacial action, the answer can only be by the constant bearing on it of waves dissolving the softer portions. But a more interesting point to geologists will be Dr. Zittel's comments on the splinters of flints, which are produced in great quantities round certain peaks, by the cutting process of the alternate light dews and frosts, which the expedition has found to be common in the winter nights in Sahara. These fragments lie around in profusion, and to a careless observer might appear not unlike some of the ruder flint chips of the first part of the stone age. But Dr. Zittel, who has made a study of the latter, took pains to examine some thousands of these natural chippings of flints, and found but a single one which an experienced eye could take to resemble those which have attracted so much notice in Europe.

Hence he concludes that the Sahara flints afford a fresh and very strong indirect proof of the production of the others by the human agency to which science has already assigned them.

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A CRY O'ER THE WATERS.

A cry o'er the waters!  
A perishing wail!  
From earth's darkest quarters  
'Tis borne on each gale.  
Oh! list to its pleading—  
"Help, help, ere we die!  
Our brief sands are speeding,  
To save us, oh fly!"

Dark Africa, groaning  
With guilt and despair,  
Sends forth with sad moaning  
The heart-piercing prayer;  
From the thousand isles lying  
Like gems on the wave,  
Hear it mournfully sighing,  
"Oh! hasten to save!"

And hark! how 'tis swelling  
In woman's soft tones,  
From the hapless ones dwelling  
In Asia's sad homes.  
Oh! wives, mothers, daughters,  
In Christian homes, hear  
This cry o'er the waters,  
That comes to *your* ear.

Disciple of Jesus!  
Turn not from this cry;  
What have you so precious  
That you would deny?  
Oh! send o'er the waters  
Your silver and gold;  
Your sons too, and daughters,  
You may not withhold.

And young men, why loiter?  
The labourers are few;  
This cry o'er the water  
Sounds loudest to *you*.  
Oh! haste the glad tidings  
Of Jesus to bear,  
The lost and the dying  
To save from despair.

M. G. B.

## ITEMS OF INTELLIGENCE.

**HON. MILLARD FILLMORE.**—This distinguished friend of Africa, and for the last twenty years a Life Director of the American Colonization Society, died at his residence in Buffalo, New York, on the night of March 8. He was born January 7, 1800. In all his intercourse, social and official, he was dignified without haughtiness, affable without familiarity, reserved and wary without repulsiveness. He commanded the respect of the whole nation for the purity of his character and the eminent services which he had rendered to his country.

**CONCESSIONS SOUGHT.**—Some light is thrown upon the Liberian Republic from recent documents issued by the Government printing-office at Monrovia. A concession has been asked by an association of Englishmen, to explore and work the mineral deposits of Liberia, to build railways, docks, and warehouses, the privilege to last fifty years, and the Government to be paid a percentage on all the receipts of the association. A concession is also asked of the privilege of establishing a bank at Monrovia, of laying a telegraph cable to the Cape De Verde Islands, and of running a steamship line between Liberia and England. These commercial ventures show that the trade of the Republic is thought to be worth acquiring, and prove a confidence in its future prospects.

**DUTY TO THE NATIVES.**—Hon. Henry W. Dennis, Secretary of the Treasury of Liberia, in a recent letter, says: A reliable Liberian citizen should be employed as a school-teacher for native children in the town of each principal chief in the several counties, to advise the chief in all matters pertaining to his obligations and the wishes of Government, and to instruct the natives how to plant coffee. If coffee cultivation once becomes general, the several tribes would, in a few years, greatly enhance our revenue, and give financial strength to the nation. The residing of a competent Liberian teacher at the town of the principal king or chief would have a civilizing influence, and bring the chiefs and tribes to more friendly relations with our Government. Six or eight thousand dollars appropriated and expended faithfully for this purpose annually will bring great benefits to Liberia, and thus a way would be opened for our foreign friends to penetrate the interior with railroads and the Bible. This Liberia is able to do, and should do for her own welfare and prosperity, as a matter of duty to our heathen brethren.

**LIBERIA BAPTIST ASSOCIATION.**—The thirty-eighth annual meeting of the Liberia Baptist Association was held at the settlement of Virginia, St. Paul's river, December 3 to 8, Rev. J. J. Cheeseman, Presiding Moderator, S. S. Page, Clerk. Peace and harmony prevailed during the entire session. The letters from the various churches express full determination to hold fast to the faith of the Gospel. This Association was largely attended—perhaps the largest delegation ever met at any time since its organization in 1835. Present statistics of the denomination in Liberia stand thus: Churches, twenty-two; ordained ministers, seventeen; licensed ministers, twenty-four; total membership, one thousand five hundred and seventy.—*The New Era*.

**PRESBYTERIAN MISSION.**—We regret to learn the death of Mr. D. C. Ferguson, a worthy teacher, after a lingering illness patiently borne. The church of Monrovia has been without a pastor since 1869. The members of the church and the Missionary Board in New York have tried to secure one. For the last three years the Rev. Robert N. M. Deputie has been urged to become their pastor. He was reluctant to leave his missionary work in the Vey country, but he has now accepted the earnest call to Monrovia. The Presbytery of Western Africa is connected with the Synod of Philadelphia, and Mr. Deputie has recently forwarded copies of the minutes of the Presbytery. The Alexander High School at Harrisburg is still closed. A suitable teacher is greatly needed.

**HOW TO PLANT MISSIONS.**—At the Church Congress recently held in Bath, England, Sir Bartle Frere read a paper on foreign missions, in which he argued that the church should send forth among the barbarous heathen a "full representation of a civilized community, thus allowing missionaries to undertake other work besides mere preaching." He instanced the Moravians as having successfully acted on this principle, and described a settlement at Zanzibar of French missionaries from Alsace, which was self-supporting, because, in the carrying on of a large and successful farm, they taught their converts the arts of civilized life. He spoke with special emphasis of the great results brought about by Bishop Mackenzie and Bishop Tozer in the Central African Mission, which could only be produced by sending out a "Christian community," instead of a bishop with one or two clerical assistants.

**THE SLAVE-TRADE NOT DESTROYED.**—Our conviction, that the mere signing of the Zanzibar Anti-Slavery Treaty would not stop the slave-trade, proves already to be well founded. Advices from Zanzibar, published in the *Pall Mall* and *The Times*, show that the Arabs have opened a new channel by which to forward gangs of slaves. Instead of sending them by sea, they now take the land route, and "some thousands of slaves have been transported northwards." We trust the British Government will at once checkmate the traffickers in human flesh. Consular establishments north and south of Zanzibar, to supervise the Coast, are first desiderata. Moreover, the moral influence of the Foreign Office, and of the whole nation, should be brought to bear upon the Khedive of Egypt, the Sultan of Turkey, and the Shah of Persia, to put an end to slavery in their dominions. So long as slavery continues as an institution in these countries, the slave-trade will be carried on. —*Monthly Record*.

**UNEXPLORED AFRICA.**—The unexplored African area of tropical forests and great population stretches from the furthest points explored by Livingstone on the south, to the points nearest the equator reached by Barth on the north. Eastward its outline is given by points on the routes of Speke, Baker, Schweinfurth, and Livingstone. On the west the limits of unknown Africa approach very closely to the Coast, and near the equator, have only been driven inland at the extremities of Du Chaillu's journeys of 1865, and

by the high point on the Ogowai river attained by Walker in 1866. The settled parts of the coast-land of Angola give the boundary on the south-west. The area of this unexplored region is about a million square miles.

**A WONDERFUL DIAMOND MINE.**—The Colesberg Kopje diamond mine is really at this moment one of the wonders of the world. It contains the largest number of workers in a small space that has been seen in any modern work; and I cannot call to mind any enterprise, excepting the Egyptian pyramids, where it can have been necessary for such a swarm of human beings to be so closely herded together. Can any of your correspondents cite a few instances? The Kopje is not now so busy as it was some time ago, I will say in October, 1872, when there cannot have been less than 20,000 men employed in a space occupied by 2,500 claims of thirty feet square each. The actual present value of the mine is estimated at £1,000,000; three months ago it was valued £2,000,000, but claims have fallen sixty per cent. It is proposed to spend £60,000 immediately in rendering the mine safe by removing the outside dangerous reef. Some of the claims are 130 feet deep, and the whole mine, resembling a vast basin, is being emptied by means of the wire-rope tramway system, which has cost an enormous sum in erecting. This can easily be imagined when it is known that every pound weight of wire, every pound weight of deal wood and timber, has cost from 4d, to 6d. per pound for transport alone.—*London Times*.

**THE HEAD OF AFRICA;** or, *Three Years Travels and Adventures in the Unexplored Regions of the centre of Africa*, is the title of a new book, by Dr. Schweinfurth, the eminent German traveller and scholar, which has just been published in England. It is translated by Ellen E. Frewer, with an introduction by Winwood Reade. This important work will be issued soon in this country from the press of Harper & Brothers.

**SUNRISE IN SOUTH AFRICA.**—Suddenly a golden tinge seemed to fall like a lash on the vapors of night; they scudded away directly, as jackals before lions; the stars paled, and with one incredible bound the mighty sun leaped into the horizon, and rose into the sky. In a moment all the lesser lamps of heaven were out, though so late glorious, and there was nothing but one vast vaulted turquoise, and a great flaming topaz mounting with eternal order to its center.—*Charles Reade*.

**TIKKU-TIKKI TRIBE.**—The Geographical Society of Italy has received from Alexandria, with the news of the death of the explorer Miani, and various ethnological objects, two living individuals whom he had forwarded of the tribes of the Akka or Tikku-Tikki, and whom the learned traveler had bought of the King Munza. These individuals, of whom one is eighteen years old and forty inches in height, and the other eighteen years and thirty-one inches high, are stated by Miani to belong to the race of dwarfs described by Herodotus, and recently rediscovered by the German explorer Schweinfurth, who describes them carefully. They are very thin-limbed, and knock-kneed, spherical, and prognathous crania, long limbs, copper skins, and crisp tow-like hair.

THE NEGRO RACE IN THE SOUTH.—In 1860 there were 3,953,760 slaves in the Southern States. In 1870 the census returns showed a population of 4,880,070 colored citizens. The negro is also developing the resources of the country. In 1860 the cotton crop reached 3,850,000 bales; in 1866, the war having just closed, the yield was only 1,900,000; but in 1872 the voluntary laborers, once slaves but now freedmen, sent to market 3,900,000 bales. As an evidence that the negroes at the south are improving morally, let me quote from reports touching the condition of thirty-one counties of Mississippi, which in 1865 had but nineteen colored schools, and in 1872 no fewer than 148. In 1865 only 564 marriage licenses had been issued to the blacks. In 1872 the number had increased to 3,950. What the negro wants is a chance to advance with the rest of mankind.—*From Address of General R. A. Pryor.*

### Receipts of the American Colonization Society,

DURING THE MONTH OF MARCH, 1874.

<b>NEW HAMPSHIRE.</b>		<b>W. Hazen, Curtis Bacon, ea.</b>	
<i>Hollis</i> —Mrs. Leonard Jewett.....	\$10 00	\$1.....	58 00
<b>MASSACHUSETTS.</b>			113 00
By Rev. Dr. Orcutt.		<b>DISTRICT OF COLUMBIA.</b>	
<i>Boston</i> —P. C. Brooks, \$100; Albert Fearing, John A. Burnham, ea. \$50; G. H. Kuhn, H. S. Chase, ea. \$25; J. Huntington Wolcott, Abbott Lawrence, J. T. Reed, ea. \$20; Peter Butler, Isaac H. Cary, Edward Lawrence, J. F. Hunnewell, W. Carleton, Timothy T. Sawyer, Dr. Henry Lyon, James Adams, R. Frothingham, ea. \$10; George Hyde, Roger Wolcott, Prentice Lugent, Alfred Carleton, Benjamin Thaxter, S. Prentiss Hill, ea. \$5; Charles St. Baptist Ch., \$13.72.....	443 72	<i>Washington</i> —Miscellaneous.....	121 00
<i>Concord</i> —Wm. Munroe, Misses Munroe, ea. \$10; Mrs. Judge Hoar, \$5; Mrs. C. C. Damon, \$1.....	28 00	<b>VIRGINIA.</b>	
<i>Worcester</i> —W. T. Merrifield, \$5; Luther Stone, \$2.....	7 00	<i>Alexandria</i> —Rt. Rev. J. Johns, D. D.....	10 00
	476 72	<b>KENTUCKY.</b>	
<b>RHODE ISLAND.</b>		<i>Burlington</i> —James M. Preston, Esq.....	30 00
By Rev. Dr. Orcutt.		<b>OHIO.</b>	
<i>Providence</i> —Benj. F. Gridley.....	20 00	<i>Hudson</i> —Harvey Baldwin.....	5 00
<b>CONNECTICUT.</b>		By Rev. Dr. Pearne.	
By Rev. Dr. Orcutt.		<i>Columbus</i> —additional, A friend.	1 00
<i>Hartford</i> —James B. Hosmer.....	25 00	<i>Cincinnati</i> —Walnut Hills Methodist E. Church, additional, John Brooks, \$5; A. Simpkinson, S. Pickering, ea. \$3; Friends, \$9, to constitute Rev. W. L. HYPES a Life Member; Wesley Chapel, viz: James K. Larkin, Hon. C. H. Rowland, ea. \$10; Friends, \$10, to constitute Rev. W. J. FEE a Life Member.....	60 00
<i>Meriden</i> —Charles Parker, \$20; John Parker, \$10, to constitute their pastor, Rev. D. A. GOODSKILL a Life Member.....	30 00		66 00
<i>Middletown</i> —Mrs. Wolcott Huntington, \$20; E. A. Russell, Mrs. Samuel Russell, ea. \$10; Mrs. S. L. Whittelsey, Mrs. J. K. F. Mansfield, ea. \$5; Mrs. Dr. Woodward, D. W. Camp, Rev. A. W. Hazen, ea. \$2; Mrs. L.		<b>FOR REPOSITORY.</b>	
		<i>New York</i> — <i>Rhinecliff</i> —Rev. T. S. Savage, D. D., to Jan. 1, 1875.	2 00
		<i>New Jersey</i> — <i>Trenton</i> —John S. Chambers, to Jan. 1, 1875.....	1 00
		<i>PENNSYLVANIA</i> — <i>Philadelphia</i> —H. Weir Workman, to Jan. 1, 1875.....	5 00
		<i>MARYLAND</i> — <i>Baltimore</i> —Mrs. H. Patterson, to Jan. 1, 1876.....	2 00
		Repository.....	10 00
		Donations.....	725 72
		Miscellaneous.....	121 00
		Total.....	\$856 72

T H E

# African Repository.

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REV. JOSEPH TRACY, D. D.

AN ADDRESS AT THE FUNERAL OF REV. JOSEPH TRACY, D. D., WHO DIED AT  
BEVERLY, MASS., MARCH 24, 1874.

BY REV. EDWARD A. LAWRENCE, D. D.

Why come to our ears the tones of that organ in such dirge-like strains? Why this casket placed before our eyes in this house of prayer? One who has walked up these aisles and worshiped with you for so many years will worship with you here no more. The heavenly mansions have received him. The door opened suddenly. He entered. It closed and shut him from our sight. There he is with the Father, and our elder Brother, and the redeemed who have gone before, in robes made white by the blood of the Lamb.

JOSEPH TRACY, whose removal from among us we mourn, was the oldest of eight sons of Deacon Joseph and Ruth Carter Tracy, and was born in Hartford, Vermont, November 3, 1793. He graduated at Dartmouth College in 1814, in the class with Gov. Samuel Dinsmoor, of New Hampshire, and Hon. Thaddeus Stevens, of Pennsylvania. The next two or three years he was employed in teaching, a part of the time in Albany, New York, and a part in Royalton, Vermont, where he also engaged in the study of law with Judge Collamer.

Had he entered on that profession, which always needs able and honest men, he would have attained eminence and done honor to a seat among our national judges, if he had reached that position. But the divine plan of his life did not lie in that direction. God had other work for him, and an embassy vastly more important. Just as he was about to be admitted to the bar, he was arraigned at another and higher bar, and



was tried and convicted as an offender against his Maker and the most sacred laws of the universe. He felt that he needed the advocacy of One who could *pardon* as well as plead for the guilty. He went with his case to Jesus. That changed his inner life and his life-work, and from the Law as a vocation he passed to the Gospel.

Mr. Tracy studied theology with Dr. Burton, of Thetford, Vermont, then a Nestor among New England theologians. From 1821 till 1829 he held the pastorate of two churches, one at Post Mills and the other at West Fairlee, Vermont. By appointment from the Vermont Convention of Ministers, he engaged as editor of the *Vermont Chronicle*, at Windsor, which, under his hand, obtained a national notoriety, and became one of the ablest journals in the country.

From Windsor he was called to the editorial chair of the *Boston Recorder*, and still later to assist in conducting the *New York Observer*, the two oldest religious newspapers in this country, if not in the world. From these editorial labors he was chosen the Secretary of the Massachusetts Colonization Society, in which office the Master found him diligently occupied, when last Tuesday He said to him, "Go up higher; enter thou into the joy of thy Lord."

It is a sad pleasure, my friends, that I have in speaking to you on this occasion. Sad, for I, too, am bereaved by the affliction that has fallen on you. I have known our departed friend and brother long and well, and I loved him, as all did who were intimately acquainted with him. And yet it is a *pleasure*. If the memory of the just is blessed, it is certainly good so to dwell on the memory of such a one, that we may the more fully partake of the blessedness.

In speaking of Dr. Tracy, I have no use for eulogiums, and laudations are out of place. I can find no fitter words than some of those at the opening of the Sermon on the Mount: "Blessed are the meek." Our friend never aspired to the highest seats, and had no pleasure in sounding trumpets or noisy trumpeters. "Blessed are the merciful." How full was he of this divine quality! and how lavishly did he pour it out upon the wretched, outcast, down-trodden children of Africa!

"Blessed are the pure in heart." "Behold an Israelite indeed, in whom is no guile."

His main life-work was in connection with the Colonization movement. Nearly a third of a century was devoted to the idea of a Christian Republic of colonized Africans in Africa: some, emancipated slaves; others from the almost equally oppressed and degraded free colored classes, but all of their own choice and desire. He had come to the ripeness of manhood and Christian scholarship. He staked on the merits of the enterprise his reputation for sagacity and good sense. At the time he entered on the work, about 1842, many doubted its practicability and its benevolence. He had looked into it and had no doubts. Many opposed it strongly; some because it was proposed as a remedy for slavery, and some who thought it might be a shield to it. He was confident it could be neither shield nor remedy, though it was an opening to some benevolent masters, who could manumit their slaves only on condition of carrying them out of the States. How do the facts now stand? Are they on the side of the prophets of fear and failure, or with the apostles of faith and noble endeavor? Let us linger a little and see.

The first colonists were landed at Liberia in 1820, eighty-six in number. Now, in a little over half a century, there stands as a door of light to dark Africa the Republic of Liberia, modeled after our own, and recognized by all the great Powers as an independent nation, and a population of half a million; with a system of free schools, and a College at the head, the only one in that benighted quarter of the globe; with a Government that, by treaties of amity with the tribes in the interior, has put a check on slave-catching, and has been more instrumental in putting an end to slave-trading for hundreds of miles on the Coast than the cordon of war vessels kept up so many years by England and America; with a community that contains half a hundred Christian churches, and more than half a hundred ordained ministers, all but two of whom are colonists or converts from heathenism; and where, of the ninety lay-laborers, male and female, employed in missionary work, nearly all are from the same

classes—a community whose magnetic influence on the adjacent tribes has been almost without a parallel in history; where a few thousand emigrants and their descendants have drawn to themselves from the outer darkness of heathenism, and assimilated and made homogenous by political, social, and religious influences, so large a proportion of what now constitutes that Christian Republic.

This is God's vindication of an enterprise to which Dr. Tracy gave his whole heart, which was his one great thing to be done. And when I tell you that this has been accomplished at a cost of only about two millions and a half of dollars, you will feel that the marvel of economy is equalled only by the marvel of results.

Respecting Dr. Tracy's agency in this work, "there is little danger," writes one who was long a co-laborer with him, "of too much emphasis being placed upon it." In 1858 he was constituted a Director of the American Colonization Society at Washington, whose anniversary meetings he attended regularly for many years. His judgment was very much depended on by his associates, and his constructive mind was of great service in founding the College at Liberia and carrying it into successful operation.

He was a careful observer and investigator, and was never satisfied with a half knowledge of any subject on which he was called to act, unless a mastery of it were impossible. He was a thorough Christian thinker, and a good writer. His style was limpid, sometimes sparkling; so simple that a child could understand him, and so forcible in facts and arguments—especially in controversy—that a strong man needed to be well armed to stand before him.

His mind was logical, after the manner of his theological teacher, metaphysical. But it was not a mere skeleton logic, a profitless revelling in nonentities or abstractions; it was a breathing after the reality of things, a quiet striving after the Great *Who* of the world and the *why*—whence did it come, and to what end? Here he had no misgiving. From God and to God was the formula of his philosophy—"of Him, and through Him, and to Him." This explains his perfect serenity about

the government of the world, respecting which others are so often in bewilderment, sometimes in dismay.

Dr. Tracy's mind was historical also. Three of his published works were of this character, "The Great Awakening," "The History of the Missions of the American Board," and "The Half Century Memorial of the American Colonization Society."

In his view, history is more than a mere record of events, and the historian quite other than a narrator and critic who sits in judgment on the course of Providence, and pronounces on its wisdom or want of wisdom. God is the prime Agent, the Great History Maker, who, by the natural and supernatural, by law and Gospel, justice and love, is gradually unfolding His plans. The "Great Awakening" was a stage of divine quickening in these plans, a step in advance, which, through the labors of Edwards, Bellamy, Whitfield, and the Tennents, marked the middle of the last century. So the Missionary and Colonization movement, at the opening of the present century, was an outgrowth from the preceding inner quickening, in the zeal of the Judsons and Newells, the Finleys and Ashmuns, and indicates a further stage of the fermenting Gospel leaven in the meal of the world. Our friend was moved by the Good Spirit "to set forth in order a declaration" of the acts of these churches and apostles of the eighteenth and nineteenth centuries as really as was Luke, the Evangelist, to write those of the churches and apostles of the first, though not with the same infallible accuracy.

He took a deep interest in Christian missions at home and abroad, and was for many years a Corporate Member of the American Board.

He was a *conservative*, not only from the cautious habit of his mind, but from principle. Yet I never saw in him the least degree of dogmatism or of asperity, even towards those whom he regarded as *destructives*. He wished to preserve all the good there is in the world, and none of the evil. And this made him so much a *reformer* that he would, if he could, have laid the axe at the root of every evil tree; but he would have hewed it down with such care and skill that not a particle of good should be harmed in its fall.

If he was not as adventurous in new things as some, it was because he feared the peril which sudden changes are apt to bring, and because he found the old wines so good that he preferred to wait till the new had become old before he resorted much to it.

He liked the old theology, not because it was old, but because he had found it so true, and just what he needed. Yet more and more, as he ripened with age and experience, his theologies centered in Christology and Soteriology—Christ-lost sinner saved by Christ.

As a Christian brother and friend, Dr. Tracy was genial, with no jealousy or suspicions. He was wise and kind without weakness, and perfectly trustworthy. Full of knowledge, and upon almost all subjects; and, although modest as a maiden, he was really communicative to those who wanted information. From a native delicacy of feeling, never jarring one's sensibilities in social intercourse, never offending the nicest taste, he always made those who came nearest to him feel stronger in what is pure and good for the contact.

Of him as a husband and father and brother, I cannot, and do not need to speak in this presence. In the intimacies and sanctities of *home*, we come to know each other as we cannot in any other relations or circumstances. There are some things, some characters to which distance lends enchantment, and which nearness dispels. Our friend's was not a character of that sort. If the microscopic inspection of home life disclose foibles and flaws in the best, as the telescope does spots in the sun, they also let us see more clearly the depth and strength and genuineness of that goodness which is the only sure basis of domestic happiness.

In that home so suddenly darkened, all is not dark. It is illuminated by the light of precious memories and prayers that hallow it; of sweet associations and sympathies that linger in it; and of assurances of grace begun in weakness that is now completed in glory.

"God calls our loved ones, but we lose not wholly  
What He hath given;  
They live on earth, in thought and deed as truly  
As in God's heaven."

## IN MEMORIAM—REV. JOSEPH TRACY, D. D.

The following action has been taken concerning the venerated, Rev. Dr. Tracy, whose eminent services in the cause of African Colonization were performed, through many years of patience and of labor, with singular fidelity, industry and ability: and who was as faithful in all the sweet relations of domestic life as in the cause of God and philanthropy, to which he devoted his life and its best energies.

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At a stated meeting of the Executive Committee of the American Colonization Society, held in their rooms in Washington city, on Friday, April 13, it was

*Resolved*, That the Executive Committee most sincerely regret the loss which they, in common with the friends of Africa, have sustained in the death of Rev. JOSEPH TRACY, D. D., long the very able Secretary and General Agent of the Massachusetts Colonization Society, and also Secretary of the Trustees of Donations for Education in Liberia, and for the past fifteen years an esteemed Life Director of the American Colonization Society; and that his enlightened zeal in the defence and promotion of these important interests will ever be held in grateful remembrance.

HARVEY LINDSLY, *Chairman*.

WM. COPPINGER, *Secretary*.

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At a meeting of the friends of African Colonization, held in Boston, on Wednesday, April 8, the death of Rev. Dr. Tracy, late Secretary of the Massachusetts Colonization Society, having been announced, it was

*Resolved*, That by the death of the late venerable Secretary, the Rev. JOSEPH TRACY, D. D., the Colonization Society have lost an invaluable and efficient officer, a wise counsellor, and a discreet and long-tried co-worker in the great enterprise in which they are engaged. By his various learning, his ready sagacity, and his Christian life and example, combined with a rare ability to comprehend and deal with the complicated interests and relations in which the cause of Colonization has, at times, been involved, he has commanded the confidence and respect of his associates, and won the friendship and esteem of all who knew him.

EMORY WASHBURN, *Chairman*.

J. C. BRAMAN, *Secretary*.

go, or those who remain? Of those who go, nine out of every ten insist that they have been greatly benefited by their removal to Liberia. This is the concurrent voice of those who have gone there. This has been their language from the beginning. They have passed resolutions to this effect. They have also written in a similar strain to the friends left behind. Take an example: One year ago last fall a company of thirty-two went from Hawkinsville, Georgia. Such was the tone of their letters to their friends in Hawkinsville, that in November last, on thirty-six hours' notice, another company of thirty-four went from the same place; and this, although an interested malcontent had circulated unfavorable reports of the country.

With this testimony agree the statements of those who have visited Liberia and sojourned there. Hon. and Rev. Abraham Hanson, Minister Resident and Consul General of the United States to the Republic of Liberia, after a residence of three years therein, speaks in glowing terms of the thrift and prosperity of the people of that country, and he concludes: "Were I a member of the African race, (in the United States,) with my knowledge of the tremendous weight that still oppresses them, and of the illimitable field which invites them to Liberia, with its innumerable facilities for comfort, independence, and usefulness, I should gather my family around me, and embark on board the first vessel bound for that distant shore, even if I had to avail myself of the generous aid which the Colonization Society affords." I dwell upon this feature of the case because there are some who, through ignorance and prejudice, have insisted upon the contrary view; and I affirm, from a close and careful study of the history of this Society, and its operations for fifty-seven years, that it is, and it has ever been, maintained and carried forward, primarily and continuously, in the interest and for the benefit of the black man.

The other benevolent object of this Society is the improvement of Africa, through the agency of those who go to Liberia. This, not less than the former, is a deserving object. Certainly the uplifting of a Continent, with its one hundred and fifty millions of people, from the deepest darkness and degradation to the light and blessings of civilization and re-

ligion, is a worthy and benevolent work. This Society proposes to do this, by building up and sustaining a free, strong Government on the West Coast of Africa; by exhibiting before the degraded people of that country examples of law and order, of industry and thrift, of social comfort and of Christianity, crowning all; and through this Christian Government, to afford such protection and countenance to proper missionary labor, that the fruits of such labor may crystallize into permanent institutions and forms of well-ordered society. This is not a merely fanciful or theoretical view. These results have already been realized in a somewhat extended form in Liberia. Many thousands of the natives have been raised to a fair degree of civilization. They are now citizens of the Republic. Hundreds of them are earnest and consistent Christians. This brief showing is by no means an overdrawn picture. Its strict faithfulness to facts will not be gainsayed by persons of average intelligence. And, therefore, the inference of the exalted benevolence of the objects of this Society is irresistible.

II. The Colonization Society has effectually suppressed the African slave-trade along six hundred miles of the Western Coast; and on that part of the Coast where it was carried on with more activity, impunity, and success than in any other portion of the Continent. This achievement entitles the Society to our respect and gratitude. But it may be said that all this is in the past; and that, while it may and should challenge respect, it affords no reason why the Society should continue to receive the support of the public; that slavery, being abolished in nearly all parts of the world, there is no need of further care or effort on the subject. All this may be admitted, if slavery were indeed so nearly extinct as the theory assumes, and if the lust of money and power had ceased to operate in this direction. But we cannot be unaware that the slave-trade is regularly and extensively carried on on the Eastern Coast of Africa; that, in view of this, Sir Bartle Frere has been sent to Zanzibar to endeavor to provide by treaty for its suppression; that Sir Samuel Baker and Dr. Livingstone, in their travels through Northern, Central, and Eastern Africa, find that the slave-trade is still active and destructive in those



regions. Indeed, it has been estimated that nine-tenths of the population of Africa are in slavery, more or less complete. The continued, vigorous existence of the Republic of Liberia is deemed necessary, not only to prevent the reopening of that fearful traffic on the West Coast of Africa, but also to so extend its influence into the interior as to render it impossible that any part of the Continent can ever be ravaged and despoiled by this wicked business.

Our fathers fought to establish in this great country, with its present vast population, and its wide reaches of prairie and savannah, its grand mountains, its mighty rivers, and its large inland seas, the blessings of free institutions. But have we had no responsibility and no duty in the line of vigilance and effort to *preserve* the invaluable boon bequeathed? Can there be a reasonable doubt that our liberties would long since have gone down in anarchy or despotism had there not been constant attention to the diffusion of intelligence and a just appreciation of the inestimable value of our institutions? So, if the suppression of the slave-trade on the Coast of Liberia was wise, benevolent, and deserving, it is equally the part of wisdom and a just benevolence to preserve the blessing so hardly won, and to prevent, in all parts of Africa, the recurrence of a traffic which has done so much to dishonor God and to destroy man.

III. The Colonization Society is deserving the confidence and support of all philanthropists and Christians, because it places before the colored people a noble and important object.

In a recent lecture on the Future of the African Race, Wendell Phillips has eloquently stated that, whatever that race may have been at an early period, they have not in modern times lifted themselves into greatness and renown by any grand, heroic achievement; that it is vain for them to *claim* equal consideration with others until they prove themselves to deserve it by doing something which shall lift them to a level with the highest and the greatest; that they must achieve something in art, or science, or discovery, or commerce, or government, which will make the race historic and give to it immortality. It is not denied that the freedmen have an opportunity in this country to make for themselves an

honorable name and a worthy record. And none will more rejoice at their success than will myself. Already they have won admiration by their efforts at self-improvement and education; by their industry, order, and thrift; by examples among themselves of eminent positions honorably reached and worthily maintained. All this is well. Let the good work go on. But all must admit that the competition is a sharp one, that the struggle is unequal, and that they suffer under many disadvantages.

This Society has placed before the race the opportunity, the occasion, the theater, and the motive for a grand achievement: an achievement which, for its beauty and moral grandeur, will take rank with the greatest and the noblest in past ages. The *opportunity* is given them by sending them, free of cost, to Liberia, and by giving them the means of subsistence for six months after their arrival; in a country where nature is so kindly, the soil so prolific, the climate so congenial, that a subsistence can be won almost without effort, leaving the energies of mind and body free to expend themselves in other objects than the mere gaining of bread. The Society places them in the midst of the country to be redeemed by their agency, and in favorable circumstances to pursue this high endeavor. The *occasion* is furnished by entrusting them in that new country, and with new surroundings, with the responsibilities of building up, maintaining, and developing in the presence of the whole world, and especially of the one hundred and fifty millions of Africans, a free, Christian Government. The *theater* is given; there is not only the soil of Liberia, with its area of fifty or sixty thousand square miles, and its population of six hundred thousand; but there is also capability of indefinite expansion interiorward. They may have there really the range of the whole Continent of barbarism to traverse and to redeem. And it is their's, upon this theater, to make themselves felt as a mighty power of reformation and regeneration; a civilizing and restoring power. The *motive* is certainly most exalted and grand. It is well fitted to rouse the energies and fire the ambition of the most stolid and phlegmatic.

Others, with far less opportunity, with greatly inferior oc-

casions, with a more contracted theater, and with motives of much less magnitude, have wrought wonders, and have placed themselves on high, as among earth's greatest heroes.

Columbus, after going from place to place, and from court to court, and begging for assistance, at length, through the patronage of Isabella, found his opportunity and occasion. The result was, he discovered a new world, and at once made himself immortal.

When Cortez was furnished by the Governor General of Cuba with an opportunity and an occasion, he conquered the Aztecs. He planted the Cross on the ruins of their altars. He supplanted by Christianity their sanguinary system, superseding a religion that caused to flow the blood of eighty-five thousand annual human victims. Cortez made himself historic.

Toussaint L'Ouverture, a pure African, was lifting himself to greatness when leading the Haytiens to throw off the yoke of slavery and assert their manhood. But for the perfidy of Napoleon and his minions, he would have grandly succeeded. His character is a very fine one. It shows of what the race are capable.

This Society has given to the colored people of the United States the fitting opportunity to achieve greatness. Let them show themselves equal to it, not, indeed, by discovering a new Continent, as Columbus did, but by uplifting an old one from darkness to light; from superstition, and bondage, and deepest degradation; from cannibalism and the most utter savagism to the most complete disenthralment and elevation, and to the most beautiful type of Christian civilization; not by conquering with fire and sword and rapine, as Cortez did the Aztecs, but by subjecting one hundred and fifty millions of degraded, unhappy, sensual beings, through purely moral agencies, to the sway of reason, virtue, and religion.

Now, I maintain that the Colonization Society, in thus putting the colored people in the way of doing something grand and historic for themselves, are evincing a wise and useful philanthropy. A true and wise beneficence does not display itself by rendering aid in such a way as to make the recipients more and more dependent and helpless; but by putting them

in a position where they may provide for themselves, and where every effort they make will render them less and less dependent, until, in time, they can themselves become helpers of the needy. He is not a wise benefactor who undertakes to do my thinking for me, and to perform for me what I can do for myself; but he is wisely benevolent who not only leaves me free to act and think for myself, but whose beneficence compels me to think and act for myself. And this the Colonization Society has done, by placing the colored people where their healthy action for themselves will not only promote their own welfare, but will render them greatly serviceable to others. To my judgment, this is one of the crowning glories of this Society.

IV. The Colonization Society has created a new Christian nationality on the Western Coast of Africa. The Republic of Liberia extends from the fourth to the seventh degree of north latitude, with a Coast line of about six hundred miles, and an indefinite interior extension. Its area may be estimated at, say fifty thousand or sixty thousand square miles. Its population is about six hundred thousand.

This new nation, the birth of a day, is as yet but a babe. Yet it is stronger and larger than Massachusetts or Virginia was at a like age. Liberia is not as yet very robust and plethoric, but it is comely. It displays not the insignia of great pomp nor state; it does not yet give evidence of much wealth nor development, yet is it a goodly child, giving promise of a powerful maturity. It may be a very Hercules to carry civilization and Christianity to that fountain between the pillars of Hercules whence flows the Nile. Considered as an erection, its foundations are well laid in right, in virtue, in the name of God and humanity; with a broad, ample base, with a representative Government, with well defined laws, with well-ordered society, having recognition by the leading powers of the world. It has a small but growing commerce, amounting annually to hundreds of thousands of dollars. Cargoes of rice, palm-oil, indigo, cam-wood, and coffee, the products of that country, are carried in Liberian ships, flying the Liberian flag, to the great marts of the world, our own included.

In this new nationality schools are established. A free press

is found. And churches, active and flourishing, are there. The Baptists have a large missionary interest in that country. The Presbyterian Board reports, in their mission work in Liberia, eight preachers and five teachers, all colored but one. There is a diocese of the Protestant Episcopal Church, with a resident bishop, five commodious school-houses, twenty-five teachers and catechists, sixteen of whom are natives, five hundred and thirty-nine day scholars, seven hundred and sixty-nine Sunday scholars, ten colored ministers, of whom seven are natives, and six candidates for orders. An Annual Conference of the Methodist Episcopal Church, with thirty travelling ministers and as many local preachers, and a resident bishop, with four districts and two thousand members, links the Methodists of Liberia with those of America.

There are kindly hearts in Liberia, beating high with courage and Christian sympathy, and with earnest purpose to do something worthy for God and for man; something worthy of themselves, on behalf of a land that has long been the scene of robbery, outrage, and spoliation.

This single monument of the work of this Society for fifty-seven years, is a lasting evidence of its wise beneficence. A witness or two as to the character and value of the work will be in place. Professor Blyden, a pure African, for twenty-years a resident and citizen of Liberia, says: "We can only repeat, with undiminished earnestness the wish we have frequently expressed elsewhere, *that the eyes of the blacks may be opened to discern their true mission and destiny; that, making their escape from the house of bondage, they may betake themselves to their ancestral home, and assist in constructing an African empire.*"

A young man of unusual energy and intelligence, who went from Georgia, and who had been in Liberia only about a year, says: "Liberia is a good country. It needs population, and with population, intelligence, wealth, and Christianity. With these it would be second to no country on the globe. As far as I am concerned, it suits me. Of course, there are no large and fine cities, with every convenience, as in the United States; no reasonable person would expect to see such; but you will be in a free country, where you will breathe a free

air, with no one to make you afraid, which is not the case if America."

Our present Minister Resident and Consul General, Hon. J. Milton Turner, says: "Literature, climate, products, soil, and numerous peculiarities, both of the people and the country, conspire to evidence that God manifestly not only intends the evangelization of Africa to be effected contemporaneous with her civilization, but *that the men of these tropics must elevate the men of these tropics.*"

This African nationality is a hopeful sign. It stands out in bold relief against a background of darkness, degradation, and confusion, and it gives good promise of something great and important in God's purpose for the welfare and redemption of a long-neglected people.

V. The Colonization Society deserves well, because it proposes to pay, in some small degree, a part of that incalculable debt which this country owes to Africa for three centuries of robbery and spoliation. It is true that in this work of despoiling Africa, America has had partners. France, and Spain, and Portugal, and Great Britain, and the Netherlands have divided with us the guilt of this traffic, and with some of them it is larger than ours. But this confederation does not lessen our responsibility in the matter; it does not abate our obligation to do what we may towards making restitution for our share in this great injustice and wrong. We cannot doubt that God reckons for the black man as really as for others, and that He will hold us accountable for these our sins. We need not wait, and we ought not to wait, until payment is wrung from us by some great national calamity. It may be so extorted, if we show a disposition to repudiate; but in we hasten to recognize the debt, and show ourselves reasonably ready to pay the claim, we may well suppose that God will smile upon the endeavor; that He will accept the intention, if we show it to be an honest intention; and that He will greatly encourage and bless us in our work. Clearly, His favor has been upon this movement. He who holds the winds and the waves in the hollow of His hand has never suffered a single life of the fifteen thousand and forty-eight emigrants sent to Liberia by your Society to be lost by shipwreck. He

who rules among nations as among men defended the infant colony of Liberia as by a miracle against hundreds, perhaps thousands, of assailants to a handful of defenders. He has watched over this movement. He has disposed the hearts of its founders and patrons to adhere to their one work. He has established the work of our hands upon us.

It will not do to attempt to evade this obligation by saying that our fathers made the debt, and therefore we are exempted from the obligation to pay it. It is quite true that our British ancestors began the business of robbing Africa of her children; and Hawkins and Drake and "good Queen Bess" shared largely in it; but we also shared in the spoils. We inherited their doings. We have the power to make restitution, and therefore the responsibility is upon us. The claims of justice and duty enforce the work of this Society. Many objects appeal directly to the benevolence and charity of men. This is true of orphans, the sick, and the poor; and, considered from a Christian stand-point, it is true of the entire heathen world. But in this cause philanthropy, benevolence, and Christian sympathy are enforced by the sheerest justice. God says to us, restore again that which you have taken. He is able to enforce this claim. Our ideas of His justice compel the conclusion that He will enforce it if resisted. The Saviour says, and it is alike the dictate of reason and religion, "Agree with thine adversary quickly, while thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee thou shalt by no means come out thence till thou hast paid the uttermost farthing." Some urge that we make restitution by freeing the slaves and treating them well here; but this will not make reparation to Africa for the wrongs done her. It would appear, sir, that this Society is created by Providence to enable us to make the restitution in kind to Africa. Hence, it seems to me the American people cannot too generally rally around this Society; that it would not be doing too much if, moved by a general conviction on this subject, the Congress of the United States should make an annual appropriation to defray

the expenses of such colored people as desire to go to Liberia, and if every State Legislature should join in the same purpose.

VI. Finally, sir, the claims of this Society are urged in view of the promise which the future unfolds.

This Liberian Republic shows a successful means by which Africa may be redeemed; not only civilized, but evangelized. For two thousand years "Ethiopia has stretched out the hand to God." Missionary zeal has taken hold of fields in all other parts of the world: in China, Japan, India, Australia, the South Sea and Society Islands, and has changed their vast deserts into gardens of holiness and beauty; but the wants and the woes of poor bleeding Africa have been comparatively unheeded. Her cries have been seemingly unheard. No man cared for those souls. Not that there have been no sympathy, no tears, no prayers, no effort for Africa. But these have been expended on a comparatively small scale, and with little apparent effect. Missionary labor, which has produced such great results in other regions, has been relatively fruitless here, as well as small in amount. So much and so long has this been the case, that it has almost seemed as though Ethiopia stretched out the hand to God in vain. Is it not a remarkable fact that less than one-tenth of all the missionary and philanthropic beneficence of this country goes to Africa, a Continent that embraces one-fifth part of the land surface of the globe, and one-eighth part of its population? Europe leads us in this work for Africa. She began before us, and she still holds precedence. Doubtless one reason for our small investment in Christian missions in Africa is that white missionaries cannot live there. Perhaps another reason may be found in the remarkable fact that no missionary labor in Africa crystallizes into permanent forms of beauty and usefulness and blessing, except where such labor is complemented by the presence of civil government. I do not undertake to account for the fact, yet a fact it is, nevertheless. Point me out a single mission in Africa where this is not the case. But now this Society has demonstrated that Africa can be redeemed, and has displayed the process before our eyes. This Society has established a Pharos on the




extending alike to the Liberian, the Congo, the Pessy, the Golah, and every child that lives and breathes beneath the shadow of our lone star banner.

**SUNDAY SCHOOL EXHIBITION.**—The exercises of the exhibition of the Monrovia Sabbath School of the Methodist E. Church took place on the afternoon and evening of January 13, 1874. The officers, teachers, and scholars assembled at 2½ o'clock, at the Representative Hall, and proceeded, under the direction of James E. Moore, Esq., marshal of the day, to the Church.

We have seen nothing in Liberia that has so agreeably surprised us as the exercises of this occasion. The Hon. H. W. Dennis is the active and efficient superintendent. Mrs. President Roberts had the charge and superintendence of the young ladies and girls, and appeared very assiduous and devoted in the performance of these duties. And what pleased us most of all was, that close by the side of this distinguished lady was a native woman, said to have been trained by Mrs. Maria Powell of this city, and the performance of Mrs. Roberts' little Congo boys. It certainly indicates a new and glorious era for our country, when persons holding the highest positions in the State can condescend to lift from earth these prostrate sons of Ham, teach and train them in our schools, and join with them in the march of civilization and Christian progress. The young ladies, young men and children were numerous, embracing those of all our first citizens as well as middle and other classes. The programme of the exercises made a pamphlet of some thirteen pages. The recitations of vocal and instrumental music were highly creditable and of excellent order. We do not know their names, but we thought that they all did well. But had we time, we should like to learn their names and record their merits. A few that we happened to learn, we cannot fail to mention. Little Fred. E. R. Johnson, son of the late Secretary, eleven years old, recited the long school-book extract, Philip's Character of Bonaparte, with a distinctness of articulation, emphasis, and eloquence surpassing some students of riper years whom we have heard rehearse the same years ago in academy and college. Miss Rosanna Cassell, before unknown to us and fame, produced a thrilling and unbounded sensation by the recitation of two difficult pieces, in which she displayed all the habits and character of a superior and eloquent speaker and an accomplished actress. Master H. W. Dennis, jr., presided at the melodeon, and executed his part with a skillful hand.

**CONCESSIONS OF LANDS, &c.**—That the Liberian public may know what are the propositions by certain Englishmen which have been submitted to the consideration of the Legislature by his



Excellency the President, we have published them entire, on the first and fourth pages of our supplement. We have not space now to discuss the merits of the first proposition as it should be. While we believe that something ought to be done, and that at once, to develop and utilize the stores of mineral wealth in our country, we cannot see that the dividend of profits to the government, should any be realized, would be sufficient to enable this Government to guarantee that protection and support that the enterprise would demand. We concede that the President had a right by virtue of his office and commission to make this contract, subject to the ratification, modification, or rejection of the Legislature. We could not suppose for a moment that the Legislature could ratify them as they are; yet they might be so modified by the contracting parties as to be made mutually beneficial. The Senate stood equally divided on the right of that body in itself to ratify the contract, as they would a treaty, between the President and the sovereign of a foreign government, or a contract between the sovereign of one government with the subjects of another.

The proposition of James Madden, Esq., for concessions for a Bank seems, as now made to us, like a play of "heads up I win, tails up you lose." We cannot see yet where the Government would obtain by this any mutual advantages. Were it not for the fact that it comes officially from such an honorable and reliable source, we would have set it down for a splendid joke.

**RE-ELECTION OF MAYOR NELSON.**—The election of Mayor and five Councilmen for the ensuing year took place in Monrovia on Monday, the 12th inst. There were three names offered for the mayorship. Of these, W. F. Nelson, Esq., received 37 votes; J. W. Hilton, Esq., 25; I. J. Sanders, Esq., 31; resulting in the election of his honor W. F. Nelson, the former Mayor. This gentleman (now in the United States) is said to be the most energetic, enterprising, go-ahead man that ever held rule in this city. And he is making his mark by opening and improving streets, erecting the new market house, and improving the general appearance of the whole city. His re-election to that office clearly demonstrates that, notwithstanding the increased taxes on the people, they fully appreciate his general action and that of the Common Council in the reforms in this city. The councilmen were re-elected, except Mr. Hilton, whose place was supplied by Mr. Boston. The councilmen are Messrs. James E. Moore, L. R. Leone, Samuel H. Boston, James B. McGill, and Bachus Matthews.

**LIQUOR LICENSES.**—There have been complaints against the new ordinance taxing dealers in wine, ale, and spirits \$25 per annum for retail license, which they define not to exceed a gallon, and \$50 for wholesale of any larger quantity. This is a great change in taxes on a few, since there had been no liquor license before.

**RELIGIOUS INTELLIGENCE.**—At Arthington, on Sunday, January 11th, Rev. J. T. Richardson baptized fifteen converts, one a member of the Methodist Church of Millsburg, all of whom joined the Baptist Church of Arthington.

At Virginia, on Sunday, January 25th, Rev. J. T. Richardson baptized seven persons, six connected with the church at Brewerville, and one with the Shiloh Church in Virginia. Among these there was an aged convert, bending beneath the weight of years.

The members of the Methodist Annual Conference of Liberia convened at Clay-Ashland on Tuesday last. The Bishop and fourteen clergymen are said to be present.

**MERCANTILE.**—The *Titania*, a German barque, belonging to the house of A. Woerman, of Hamburg, was cleared from this port on the 20th inst. by her agent, Walter Brohm, with a cargo collected by him in a short period, consisting of 76,000 gallons palm oil, 500 bushels palm kernels, and 20 tons of camwood.

The schooner *Petronilla*, belonging to our enterprising and successful young firm, Messrs. Sherman & Dimery, came into port from the leeward on the 23d inst. with a partial cargo of some 15,000 gallons palm oil, above 2,000 bushels palm kernels, and a few head of cattle. She reports the palm-oil trade not as brisk as usual, but large supplies of palm kernels.

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#### THE NEGRO AND NEGROLAND.

The home of the negro is the land of mystery. So has the negro's history been an enigma in God's providence. That the African continent, among those portions of the earth the first civilized, should become the most debased; that this cradle of the arts and civilization should be given to the spoilers, and its inhabitants robbed of their personal liberty, and life, too, is among the incomprehensible things of history.

Africa, although one of the oldest known, is still the very least known of all the earth's divisions. Within sight of the civilized world, it yet remains the 'unknown land' set down on old charts. Its size and configuration are unsettled; its population is uncounted; its Babel of tongues unmastered, and

its very name unsolved. The continent contains the greatest variety of vegetable and of animal life in the known world; its social organization, every possible phase between the highest and lowest order of moral development.

But, while Africa presents great attractions to the naturalist for the riches of its organic world, its paramount claims are to the philanthropist and Christian. There is great reason for encouragement and hope that Ethiopia will soon stretch forth her hands unto God. America and Great Britain have contributed something towards this end in the colonies they have planted on the shores of Africa. If the rising States of Liberia and Sierra Leone are no amends for the great wrongs England and America caused to the negro by his enslavement, they are, nevertheless, growing testimony to his capabilities for self-government, and so far a slight reparation for former degradation. In these two States have risen Christian nationalities. Their influence is extending over neighboring tribes. These are asking for schools. One king has offered 3,000 acres of land for a mission station. In Liberia there are fifty-two ordained preachers, and all but one are men of color. Of these only two were sent out from this country as missionaries. Liberia itself furnishes fifty of the fifty-two. Six are converts from heathen tribes; forty-four were found among Liberian converts. Besides these Christian missionaries, there are employed ninety men and women, not ordained, but all of whom are Liberians—emigrants from this country, or their children. In Liberia there are able men. Mr. Blyden, a pure negro, is said to know Hebrew, Greek, Latin, German, Italian, and Arabic, and is well read in those languages. In Sierra Leone, the most intelligent clergy of the Church of England are native pastors, and among the most reliable officials are natives. Hon. John Pope Hennessy, formerly a distinguished member of the British Parliament, and in 1871-'73 Governor-in-Chief of the British possessions on the West Coast of Africa, advised the Home Government to dispense with the service of Europeans on the Coast. He says some of the ablest members of the Legislative Council of Sierra Leone are pure negroes. Recently Gov. Hennessy made a journey eighty miles from Sierra Leone, and he reports that in one town a teacher showed him his private library, containing more works on philosophy, jurisprudence, and history than he feared would be found in the private libraries of all the schools-masters in Sierra Leone together.

But we have room only for an additional fact, showing one of the many striking providential interpositions in behalf of the negro and negroland, and it is one which has suggested this reference to the subject.

Paul Cuffee, born in New Bedford, Massachusetts, 1759, is

the first American who carried African emigrants to the Western Coast of Africa. The son of a negro father and an Indian mother, he had risen from poverty and obscurity to wealth and respectability. His strong desire to raise his colored brethren in America to civil and religious liberty in the land of their ancestors, induced him to offer a free passage to some of them to the Western Coast of Africa. He conveyed forty of them from Boston to Sierra Leone, only eight of whom were able to pay their passage. The whole expense of the remainder, some \$4,000, was defrayed by Cuffee. To this noble deed, unmoved by suggestions from any human source, uninfluenced by the pressure of public opinion, and doubtless in opposition to popular prejudice, Cuffee must have been moved by inspiration from God.

In the eloquent language of a late public address, a Pharos has been created there on the confines of a vast empire of darkness and sin. In its light I see the Cross upreared. Around that Cross I see the sons and daughters of Africa come, bending to offer the gifts of their gratitude and praise. My faith pierces the future, and from this small beginning I see the glory crowning that land of the sun. The descendants of Sheba and of Seba offer their gifts. The light spreads. The circle widens. The tide rolls on. The song swells in volume and power. God has evidently set His heart on the redemption of that Continent. And when His purpose is declared, who shall disannull it? When his hand is stretched out, who shall turn it back? He has said that Ethiopia shall soon stretch forth her hands unto God. We cannot believe they will supplicate Him in vain. Africa, in America, has a grand destiny to accomplish. But the grand culmination of that destiny, as I read the indications of God's providence, is to be the regeneration of that vast continent by the glorious Gospel of Christ. For this consummation who would not labor and pray?—*Christian Mirror*.

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[FOR THE AFRICAN REPORTER.]

#### DEATH OF BISHOP AUER.

MISSION ROOMS, NEW YORK, April 13, 1874.

The very sorrowful intelligence has this day been received that Bishop Auer died at Cape Palmas, on Monday, the 16th of February. The following letter from the Rev. S. D. Ferguson tells the story of the Bishop's departure in words which cannot fail to touch every heart:

#### LETTER OF REV. S. D. FERGUSON.

CAPE PALMAS, LIBERIA, February 16, 1874.

REV. AND DEAR BROTHER: Very sad indeed is the intelligence which this will convey to you! To-day Bishop Auer ended his work and has gone to rest

While I write I can scarcely realize the fact, it seems more like a dream, so recently did we bid him "welcome home," and more recently still—yes, no longer than yesterday, did he exercise the duties of his office, although in great bodily weakness. He had appointed an Ordination service at St. Mark's Church, on Sunday, the 8th inst., and a Confirmation service at St. James', Hoffman Station, in the afternoon of the same day, intending immediately afterwards to visit the Church at Monrovia and elsewhere in Liberia. By his arrangement I was to accompany him. But sickness took hold of his body, and defeated his plans. He was so ill between the 28th of January and the 3d inst., that not only had the service to be postponed, but his life was then despaired of. However, by God's mercy, he rallied a little, though not sufficiently to justify his leaving his room. Yet he determined to fulfil his appointments, and then leave the country, as advised. On Wednesday evening (11th) he confirmed a class of twenty-five in the Church of the Epiphany (Cavalla) but had to be supported, and could do no more than administer the rite. On Friday he came up to the Cape in a hammock, and informed me that he would endeavor to have the Ordination service come off the following Sunday, (yesterday.) He was panting at a terrible rate and spoke with difficulty. On Saturday afternoon we met in his bed-room at the Orphan Asylum, to examine the candidates who were to be ordained deacons; but he could take no active part. He presided, however, and asked a question occasionally.

On yesterday morning he was brought to St. Mark's in a hammock. It was then apparent to all that his sickness was of no light nature. He remarked to me that he had just found out that the disease which was working upon him with such rapidity, was dropsy at the heart, and that he been treating the wrong disease.

He sat in Mr. Gibson's parlor, which is only a few yards from the church, while the morning prayer was said, after which he came into the vestry-room, with assistance enrobed himself, and took a seat which had been made comfortable for him in the chancel. He had intended to make the required exhortation to the candidates, but found it impossible, and requested me to do it for him. Nor could he go through the whole of the Ordination service alone. He took only that part which belongs exclusively to his office. He laid his hands upon the heads of the candidates, (Messrs. L. L. Montgomery and M. P. Valentine,) and between very short respirations gave them authority to exercise the office of deacon in the Church of God. He received the holy communion himself, and then distributed it to the clergy present. At the close of the service he said the concluding prayer and pronounced the benediction.

At four o'clock in the afternoon the candidates for confirmation from St. James' Church, Hoffman Station, were, by his direction, taken to the asylum, and he confirmed a class of fifteen. That was the end of his work. He went to his room, passed a miserable night, felt much worse this morning, sent for Dr. Fletcher, (for the first time,) but alas! too late! and at half-past two o'clock this afternoon breathed his last, while around him stood, with weeping eyes and bleeding hearts, almost the entire Missionary staff. Yes, while



over the minds of many of those who were opposed or indifferent to them. The principles and work of the American Colonization Society cannot fail to interest every friend of humanity and his country whenever they are understood.

LETTER FROM REV. JOHN G. FEE.

*To the Editor of the African Repository:*

I feel that I ought to express the deep-felt interest I have in the truly benevolent cause of African Colonization.

A few years ago I was thoroughly opposed to the working of the Colonization Society, on the ground that it was "neither pro-slavery nor anti-slavery," and because of the conviction that on a great moral question the Society ought to be not neutral, but positive. I also regarded it as fostering a prejudice against the colored man by making the impression that he could not stay in this country and do well. Now, slavery is gone, and while the *REPOSITORY* advocates the migration of some of our colored citizens to Africa, it does so not on the ground that they ought not to be equal citizens here and can do well, but on the ground that some ought to go as civilizers and evangelizers to that dark land that needs light.

Colored men, especially, ought to remove to Africa, because facts demonstrate that they can withstand that tropical climate as white men cannot. We can spare hundreds and thousands of them for such benevolent effort, and be benefited by their going. Such migrations strengthen the ties of human brotherhood, and give to us personal interest in the nations of the globe.

Kentucky is my native State, and it has been the field of my ministerial labors for nearly thirty years. During all this time I have plead earnestly for the freedom and enfranchisement of the colored man; and I have yearned intensely for the redemption of poor, down-trodden, bleeding Africa. I have no language to describe the interest I feel in recent developments in that vast continent, unfolding, as they do, fertile regions, healthful climes, and millions of receptive people waiting for the joyful tidings of salvation. If I had adequate wealth, I would build railroads into the heart of Africa, and send the precious Gospel with the civilization which it always fosters.

No journal do I read with such interest as I do the *AFRICAN REPOSITORY*, because it gives to me more fresh intelligence concerning Africa than any other I see. I request that you send it to the reading-room of Berea College, Madison county, Kentucky, for which purpose enclosed please find one dollar. Here white and colored youths are being educated together harmoniously. Each month we have our concert of prayer for missions; and some young men here are looking to Africa as a future field of labor.

Yours in Christ,

JOHN G. FEE.



## GOVERNMENTAL APPROPRIATIONS.

General Harper, President Madison, Chief Justice Marshall, Henry Clay, Daniel Webster, Rufus King, and other eminent men, not only regarded the work of the American Colonization Society as deserving the liberal aid of their fellow-citizens, but as entitled to the favor and support of the General Government, and appropriations for its support as strictly constitutional. Its magnitude and benevolence, operating benevolently in all directions and towards all classes in Africa and America, will yet, we believe, be heartily recognized by the Congress of the United States, and grants of money be made adequate to the importance of the cause and to its complete success.

Perhaps the time has not come for the full and dispassionate consideration of this vast subject; but many friends of the Society and thousands of the colored people, at their own suggestion, have earnestly solicited the General Government to extend some degree of favor and support as they may judge it expedient to grant.

Below is a copy of the memorial of a gentleman of extensive information as to the general state of feeling in his section of the country, lately presented by Senator Frelinghuysen and Representative Maynard:

## MEMORIAL OF JOHN JAMES FLOURNOY, ESQ.

The petition or memorial of John James Flournoy, a citizen of the State of Georgia, would respectfully show:

That numbers of the colored population of our country desire to emigrate to the rising Republic of Liberia; and many of them have made application to the Colonization Society, but were all, excepting a small part, refused, in consequence of the limited means for their conveyance thither of the Society; which, depending on private donations, cannot meet the wishes of the applicants.

And now, when some of this race lift up their hands to the Colonization Society for conveyance to the land of their fathers, and the always most sympathizing Society cannot help, how sad, how melancholy the spectacle! Their ancestors were torn, *volens volens*, from the green and flowery scenes and limpid streams of childhood and youth, and pinioned and brought over to our shores, to delve on lands harsh and rough to those dwelling in the tropics, where springs up vegetation almost without work. Here they have faced the adversity of such a condition. And now they seek assistance, amid

senury, to go to the country heaven bestowed on the Ethiopian, a land fenced from all intrusion of a superior race by absence of capacious harbors on all its Atlantic Coast, by malaria and other signal detriments. And when the Society is able to do but little, is there any other resource?

Liberia is a growing, prosperous Republic of black men. It has treaties and commercial relations with the powerful kingdoms of Europe, and in it we have a Minister Resident. It has thriving schools, and a College with a colored faculty. It is destined to enlighten and bless all the continent, and bring it into the fold of the Gospel.

The humble object of this petition is to suggest whether the United States, all things considered, would not be benefited by officially assisting the progress of Liberia. Its commerce may be very advantageous to our people. The way to gain pre-eminence in it is "to take time by the forelock." Not only would we have to resort to and depend on liberal treaties, but by a more substantial aid, have an inherent interest there. Tropical or equatorial productions are needed and sought by all temperate latitudic nations—what will grow under and ripen with a vertical sun. Is not Liberian coffee very superior? Her palm-oil, cam-wood, dye-stuffs, ivory, and gold?

Suppose our Government employ some of our idle steamships in carrying emigrants to Africa, and bringing home commercial products, can they be placed in Government warehouses and sold to merchants? Would it contribute materially to enhance the bulk of the revenue, and the sooner aid to effect the payment of the national debt? This resort of the Government, how much more sagacious and preferable to possess, as an addition to our revenue system, instead of placing dependence, as now, exclusively upon tariffs, taxation, and sales of the public domain? The trade of Ethiopia, when penetrated by caravans to Timbuctoo, to the far interior of Soudan, and towards the equator and south of the Mountains of the Moon, will pour into American coffers the tributary opulence which made Jerusalem once the richest city and Israel the first among empires.

What I wish to suggest, with a view of gaining and holding the great Ethiopian trade, is the idea of our Government forming a joint stock company with the Liberian Government for a railway to Timbuctoo and the interior of that continent. Can the work be accomplished by the help of native kings and chiefs along the route, superintended by our agents? This matter may appear, but it is not, fanciful. Colossal affluence depends on energetic ventures. Realizations are stupendous when enterprise be correspondingly adequate.

Your most humble memorialist prays and hopes the Congress of his country will, after ages of using their labor in the South, condescend to consider the condition, calamity, depression, means, and involkings of the negro race; and philanthropically allowing some of them the unconstrained liberty of feeling, and wishing for themselves and their future, would appropriate a sum of money to aid them on to the home of their progenitors, either by Government supervision and agency, or by bestowing an annual amount for this design upon the Colonization Society, confiding it to the fiduciary hands and integrity of trustees.

And so your petitioner, as in duty bound, will ever pray.

JOHN JAMES FLOURNOY.

NEAR ATHENS, GEORGIA, January, 1874.

**Receipts of the American Colonisation Society,  
DURING THE MONTH OF APRIL, 1874.**

<b>NEW HAMPSHIRE.</b>			
By Rev. J. K. Converse.			
<i>Lancaster</i> —Hon. B. F. Whidden,			
\$2; J. Benton, \$2; Wm. Hay-			
ward, R. P. Kent, Mrs. H. F.			
Holton, Ossian Ray, ea. \$1.....	\$9 00		
<i>Lebanon</i> —Coll. Meth. E. Ch., Rev.			
Mr. Hull, pastor.....	9 00		
<i>Hanover</i> —Col. W. W. Tenney,			
\$10; Mrs. D. Blaisdell, \$5; Pres.			
A. D. Smith, Prof. E. D. Sand-			
born, ea. \$3; Rev. Dr. Noyes, \$1.	22 00		
<i>Lisbon</i> —W. H. Cummings, Jas.			
Glynn, ea. \$5; Mrs. G. Wood-			
worth, \$2; Cash, \$1.50.....	13 50		
	53 50		
<b>VERMONT.</b>			
By Rev. J. K. Converse.			
<i>Charlotte</i> —Cong. Ch., add'l.....	16 00		
<i>Winooski</i> —Coll. Cong. Ch.....	13 76		
<i>Essex</i> —Cong. Ch.....	10 12		
<i>Sheldon</i> —Coll. Cong. Ch.....	9 52		
<i>Milton</i> —Cong. Ch.....	17 00		
<i>West Milton</i> —Individuals.....	11 75		
<i>Wells River</i> —F. Deming, \$5; Geo.			
Leslie, \$1.....	6 00		
<i>Peacham</i> —Dea. E. Chamberlain,			
\$5; Dea. Moses Martin, \$2.50;			
A. Goodeno, O. P. Hooker, D.			
W. Choate, ea. \$2; Dea. Wm.			
Sanborn, John M. Martin,			
ea. \$1.....	15 50		
<i>Newbury</i> —Edward Hale, Mrs. F.			
Keyes, ea. \$5; H. C. Albee, \$3;			
Hon. P. M. Ladd, Mrs. P. M.			
Ladd, H. G. Randall, Dea. D. C.			
Kimball, Mrs. Henry Keyes,			
ea. \$2; Wm. Clark, Wm. A.			
Shedd, John Atwood, E. C.			
Stocker, H. A. Deming, Rev.			
A. C. Bates, ea. \$1.....	29 00		
<i>St. Johnsbury</i> —W. P. Fairbanks,			
Prof. Henry Fairbanks, ea.			
\$10; Elisha Peck, W. W.			
Thayer, A. C. Mitchell, A. E.			
Rankin, Hon. L. P. Poland,			
ea. \$5; Mrs. Thomas Kidder,			
\$4; C. M. Stone, \$2; other indi-			
viduals, \$5; Col. Meth. E. Ch.,			
\$9.15.....	65 15		
<i>South Hero</i> —Mrs. Laura A. Mott,	20 00		
<i>Sharon</i> —Legacy of Chester Bax-			
ter, by William H. Baxter, ex-			
ecutor.....	1,000 00		
	1,213 80		
<b>MASSACHUSETTS.</b>			
<i>Lowell</i> —"From a friend".....	100 00		
<i>Boston</i> —Albert Fearing, \$10; J.			
Melege, Dr. Henry Lyon, ea.			
\$5; Abner Kingman, \$3; for			
pamphlet edition of Rev. Dr.			
Lawrence's address at the fune-			
ral of Dr. Joseph Tracy.....	23 00		
	123 00		
<b>CONNECTICUT.</b>			
<i>Rev. Dr. W. W. Tur-</i>			
<i>George Beach, \$20;</i>			
<i>Seymour, R. Mather,</i>			
<i>ries M. Pond, James C.</i>			
<i>kley, James Goodwin, ea.</i>			
<i>Id</i> —Hon. James T.			
	100 00		
	10 00		
<b>NEW HAVEN—Hon. J. E. English,</b>			
<b>E. Atwater, ea. \$2; Mrs. Fran's</b>			
<b>Fellows, \$15; Henry White,</b>			
<b>Ex-Prest Woolsey, N. Peck,</b>			
<b>Misses Gerry, Mrs. M. H. Rob-</b>			
<b>ertson, Samuel Brace, E. E.</b>			
<b>Salisbury, O. B. North, ea. \$10;</b>			
<b>Charles Atwater, Dr. E. H.</b>			
<b>Bishop, Eli Whitney, W. S.</b>			
<b>Charnley, ea. \$5; Mrs. C. A.</b>			
<b>Ingersoll, Jonathan Ingersoll,</b>			
<b>C. B. Whittlesey, ea. \$3; C. B.</b>			
<b>Bowditch, H. W. Whittlesey,</b>			
<b>ea. \$2; Sam'l Noyes, \$1.....</b>		100 00	
<b>New Britain—Mrs. Williams,</b>			
<b>Cash, ea. \$1.....</b>		2 00	
		281 00	
<b>NEW YORK.</b>			
<i>New York City</i> —Jona'n Sturges.			
By Rev. J. K. Converse.			
<i>Canton</i> —H. P. Matthews, L. W.			
Russell, ea. \$5; Rev. Mr. Gard-			
ner, \$1; other individuals, \$5....		16 00	
<i>Essex</i> —Mrs. Harmon Noble, \$10;			
D. S. Hayward, \$1; Coll. Pres.			
Ch., \$15.52.....		26 32	
<i>Plattsburg</i> —Hon. Moses K. Platt,			
Mrs. Shepard P. Bowen, ea.			
\$10; Hon. James Bailey, \$5;			
Mrs. A. Williams, \$3; John D.			
Pratt, \$2.....		30 00	
<i>Crown Point</i> —Hon. C. F. Ham-			
mond.....		30 00	
<i>Port Henry</i> —M. P. Smith.....		10 00	
		162 32	
<b>DISTRICT OF COLUMBIA.</b>			
<i>Washington</i> —Miscellaneous.....		153 00	
<b>INDIANA.</b>			
<i>Princeton</i> —Estate of Rev. J. D.			
Paxton, D. D. deceased, dona-			
tion by Mrs. M. W. P. Lagow			
		50 00	
<b>ILLINOIS.</b>			
<i>Upper Alton</i> —Prof. W. Leverett..		10 00	
<b>FOR REPOSITORY.</b>			
<b>NEW HAMPSHIRE—Goffstown—</b>			
<b>Rev. Abel Manning, to July 1,</b>			
<b>1874, \$1; Littleton—Evarts W.</b>			
<b>Farr, to April 1, 1875, by Rev.</b>			
<b>J. K. Converse, \$1.....</b>		2 00	
<b>VERMONT—Bellows Falls—Mrs. F.</b>			
<b>Bancroft, to April 1, 1875, \$1, by</b>			
<b>Rev. J. K. Converse.....</b>		1 00	
<b>CONNECTICUT—Meriden—Charles</b>			
<b>P. Champion, to April 1, 1874...</b>		25	
<b>NEW YORK—Potsdam Junction—</b>			
<b>Norman Ashley, to May 1, 1874.</b>		35	
<b>MARYLAND—Sandy Spring—Miss</b>			
<b>Sarah Galtner, to Jan. 1, 1875....</b>		3 00	
<b>OHIO—Cedarville—H. H. McMill-</b>			
<b>lan, to October 1, 1874, \$1; Mrs.</b>			
<b>Martha Dallas, to April 1, 1875,</b>			
<b>\$1; Mrs. M. L. Bratton, to</b>			
<b>April 1, 1875, \$1; Xenia—Mrs.</b>			
<b>M. A. Williamson, to April 1,</b>			
<b>1875, \$1, by H. H. McMillan.....</b>		4 00	
<b>Repository.....</b>		10 00	
<b>Donations.....</b>		893 62	
<b>Legacy.....</b>		1,000 00	
<b>Miscellaneous.....</b>		153 00	
<b>Total.....</b>		\$2,057 30	

T H E

# African Repository.

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VOL. L.]

WASHINGTON, JUNE, 1874.

[No. 6.

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## ANNUAL MESSAGE OF PRESIDENT ROBERTS.

*Gentlemen of the Senate and of the House of Representatives:*

The annual meeting of the National Legislature is always an interesting event; and it affords me very sincere pleasure to meet on this occasion the constitutional representatives of the people, fresh from their constituents of the several counties of the Republic, to take counsel together for the common good. On your assembling at this interesting juncture to perform the high and important trusts which the people have confided to you, of legislating for the general welfare, it gives me great pleasure to congratulate you on the present favorable condition of our common country.

## GRATITUDE FOR NATIONAL PROSPERITY.

When the representatives of the people are assembled to deliberate upon the state of the country, our just attentions are first drawn to those pleasing considerations which mark the goodness of that Being from whose favor they flow, and the large measure of thankfulness we owe to His bounty. We have great reason for renewed expression of devout gratitude to the Giver of all good for His benign protection through the vicissitudes of another year. Our country presents on every side the evidences of that continued favor of Him under whose auspices it has gradually progressed from its earliest infancy. We are happily blessed with domestic tranquillity and all the elements of national prosperity. A kind Providence has favored us with healthful seasons and abundant harvests. He has sustained us at peace with our aboriginal neighbors, and has preserved us in the quiet possession of civil and religious liberty. The agricultural development of the country is progressing encouragingly; and the public credit has attained a confidence particularly gratifying. In a word, a gracious Providence has crowned the year with His goodness, imposing on us no other conditions than those of improving, for our own happiness, the blessings bestowed by His hands. For blessings so numerous

and important, it is our duty to unite in grateful acknowledgments to that omnipotent Being from whom they are derived, and in unceasing prayer that He will endow us with virtue and strength to maintain and hand them down, in their utmost purity, to our latest posterity.

The view which I have now to present to you of our public affairs—foreign and domestic—realizes, I think, the most sanguine anticipations which have been entertained of national prosperity. In making this remark, however, I do not mean to be understood to imply that unvaried prosperity is to be seen in every interest of our country, or that every object of national concern is satisfactorily advancing. In the progress of a nation, it is not surprising that pressures on certain public interests should be more or less felt in the changes incident to and the uncertainty ever connected with all human affairs.

As in many other countries, so in Liberia, the need of adequate funds unfortunately retards the progress of many of those national improvements which are necessary to the public convenience, and such also as are essential to the speedy development of the rich mineral and other resources of our country.

#### INCREASE OF PUBLIC BUILDINGS.

It is a cause of regret, that, for the reason above alluded to, the progress which has been made during the year in the construction of public buildings in the several counties to which the attention of the Legislature was invited in my annual message—has not advanced to the extent required by the public necessities. I am glad to state, however, that the Secretary of the Treasury is now negotiating for buildings in the county of Grand Bassa which, with a comparatively small additional outlay, will afford to that county all the office and other necessary building accommodation for the public requirements.

#### ROADS TO TRADING DISTRICTS.

For many years the public mind has been impressed with the importance of constructing roads to the rich trading districts of our territory. But hitherto the Government, in consequence of the pressure upon its finances, has not been in a position to undertake works of this description to any considerable extent. It may be permitted, however, on this occasion to make your attention to this subject, in the hope that you may find it practicable, at your present session to contribute to the accomplishment of this much-needed project, which is so intimately connected with the national welfare. When this subject is brought under the consideration of the Legislature, we shall be contributing to the improvement of the interior, we shall be contrib-

uting greatly to the cultivation and extension of a vastly profitable trade, which will carry with it civilizing influences that cannot fail to produce gratifying results upon the social and moral condition of those people.

#### EXPLORATION OF INTERIOR REGIONS.

I would also recommend to the favorable consideration of the Legislature another object which appears to me manifestly important to the national interests. I allude to the desirableness of providing for a careful survey and exploration of the interior regions of our country; and more especially the examination of certain localities to which attention has been drawn, in the belief that they contain rich mineral deposits that may be turned to good account in improving the national resources. It can scarcely be supposed that a few thousand dollars judiciously employed in such researches would fail to produce valuable results.

#### VOLCANIC ERUPTION IN GRAND BASSA COUNTY.

Conformably with a resolution of the Legislature, adopted at the last session, authorizing the examination of a volcanic phenomenon reported to have occurred in Grand Bassa county during the past year, a small exploring party, under the command of Major J. W. Powell, was organized at Edina, in March last, and proceeded to the place of the eruption—lying in an easterly direction, distant about sixty miles. After a fatiguing march of two days from Hartford, on the St. John's river, to which place the party had assembled in boats and canoes, the site of the volcanic disturbance was reached, situate between two ranges of hills of varied elevations, separated by a small stream of excellent water, running southward. The eruption had occurred at the westerly base of one of these hills of the eastern range, with an abrupt elevation of about four hundred feet. The disturbed earth embraced an area of about fifteen acres, extending along the side of the hill, inclining upward in a northwesterly direction, oval shape, with a centre width of one hundred and fifty yards. There was no means of ascertaining whether the whole rupture was simultaneous, or was produced at long or short intervals. The natives residing in the vicinity—two or three miles removed—report that rumbling sounds occurred at intervals, and smoke was observed to issue from the hills for several weeks before they ventured to visit the spot. The conclusion, therefore, may be correct, that the disturbance commenced at a point near the little stream of water, and proceeded along the slope of the hill at intervening periods. The earth and trees within the space disturbed were evidently thrown up to great elevations. Large

trees with charred trunks and branches, were found buried several feet below the surface; and the depression of the earth at some points, occasioned by the disturbance, reached from ten to twenty feet. An examination as thorough as practicable was made of the erupted parts and their surroundings. Nothing could be arrived at as to the cause of the combustion; nor was any other discovery of importance made, excepting that about half way up the eastern edge of the eruption was discovered a large deposit of chalk and magnesia, and on the summit of the hill large masses of white marble.

Having completed the examination at this point, it was determined to make a circuit in a southeasterly direction towards the Gee, commonly called the Finley mountains. Two of these mountains or hills, were crossed, the last presenting an elevation of perhaps a thousand feet, and its base washed by the waters of the St. John's river; thence a westerly course was followed along the banks of the river, fifteen or twenty miles, to an uninhabited island, which was visited and found to contain about one hundred and fifty acres of excellent land, and covered with flourishing palm trees. On the eastern end of this island was discovered a bed of fine rock crystals, and specimens of very rich iron ore; thence the party proceeded in a northwesterly direction, performing a considerable circuit of the country, making excavations and collecting mineral specimens at such points as presented indications of valuable deposits, returning to Hartford on the afternoon of the fourteenth day, having traversed a country, heavily wooded throughout, well watered, and admirably adapted to agricultural purposes. And it affords me great pleasure to remark here, that the officers and men composing the party seemed, one and all, to be animated by a patriotic desire to advance the interests of the country by discoveries which they hoped might prove valuable auxiliaries to the national welfare; in this spirit each discharged cheerfully the duties required of him.

I may also be permitted to state in this connection, that J. L. Crusoe, Esq., influenced by a like commendable spirit, accompanied the party—without pecuniary consideration—and by his advice and counsel, derived from his knowledge of the country and long acquaintance with many of the inhabitants of the district visited, rendered important service. And I may further state, for the information of the Legislature, that the specimens thus collected were forwarded to England and submitted to the inspection of a competent geologist, who found among them rich copper ore, lead, and silver; and one or two specimens which he says contain strong indications of the presence of gold in the vicinity whence they were taken,

all of which I have reason to believe may be turned to good account. I hope the subject will receive proper attention.

NORTHWESTERN BOUNDARY LINE.

In adverting to our relations with foreign powers, which are always an object of the highest importance, I have peculiar satisfaction in remarking that they have undergone no unfavorable change, and the opportunities to improve them have been cultivated with anxious and unremitting attention; and I am gratified in stating that these efforts have not been without favorable results.

In compliance with resolutions adopted by the Legislature in January last, authorizing an official visit abroad for the purpose of settling, if practicable, on satisfactory terms, the question relating to our Northwest boundary line, and the adjustment of other important matters touching the interests of the Republic, I proceeded to England with as little delay thereafter as circumstances would permit, and immediately placed myself in communication with Her Majesty's Government. I was received most courteously by Earl Granville, Her Majesty's principal Secretary of State for Foreign Affairs, and discussed with his lordship fully and freely the several international subjects with which I had been charged. With me the immediate settlement of the question relating to our Northwest boundary formed the first and most important consideration; and this I urged upon every ground of principle and justice that occurred to me. But while I have reason to believe that Earl Granville was favorably impressed by the arguments advanced in favor of an immediate settlement of the question, his lordship informed me that "Her Majesty's Government felt themselves precluded from departing from the arrangement come to in 1871 for settling the Liberian Boundary Question;" and his lordship added the assurance that "it was from no want of friendly feeling towards the Government of Liberia or of interest in the welfare of the Republic, that a decision adverse to the wishes of the Liberian Government was come to;" and that "having again attentively considered the question, Her Majesty's Government would not feel themselves justified in acquiescing in the territorial claims put forward by Liberia without a preliminary inquiry into the subject on the Coast."

I scarcely need remind the Legislature that the arrangement referred to as having been concluded in 1871, provides for the appointment of a joint commission, consisting of two British and two Liberian commissioners, to investigate on the spot the disputed claims of Liberia, and to entertain all and



The very unjust disadvantage to which Liberia would be exposed by a course so unusual was brought to the attention of Her Majesty's Government; and it was distinctly enunciated that Liberia had better abandon altogether her claim to these territories than to submit to a proceeding that would necessarily involve the Republic in disputes and difficulties in other quarters that would prove most embarrassing to the welfare of the country. Earl Granville, however, suggests that the Liberian Government will give effect to the arrangement of 1871; which, if acceded to by the Legislature, I have good grounds for inferring will be impartially carried out.

With regard to the bonds of indemnity, executed by this Government for claims of British subjects arising out of the seizures made in the Mannah territory in 1869, I have to state that I availed myself of the opportunity to submit to Earl Granville the fact—that the Government of Liberia had good grounds for believing that the amount claimed by said British subjects was greatly in excess of the actual value of the merchandise seized; and which being the case, the Liberian Government indulged the hope that His Britannic Majesty would take the subject into favorable consideration, and if practicable, afford the Republic equitable compensation for said bonds. It was ascertained that the same had been transmitted to the Home Government, and that in the possession of the Admiralty, and that the British Government had consented at Sierra Leone, to transfer the settlement of the same to the Government of Sierra Leone; and that the same had been referred to the Sub-Committee of the House of Commons, and that they had agreed to grant a sum of £10,000 to the Government of Sierra Leone, for His Majesty's bounty, to be paid to the subjects of His Majesty who had claims on said bonds, and that I had been authorized to apply the

principles of strict justice in determining the actual liability of this Government.

#### CONTRAVENTION OF NAVIGATION LAWS.

In the matter of complaint against British ship masters for contravening the navigation laws of the Republic, especially the commanders in charge of the African steam packets, in touching at places on the Liberian Coast not open to trade, and there embarking and disembarking goods and passengers to the prejudice of the public revenues, and also obstructing the means of acquiring the statistical information respecting trade and travel which the Government ought to possess; and more especially the embarking of native laborers at these places for service abroad, contrary to established regulations of the Government;—Earl Granville remarks, "It must rest with the Liberian Government to take such steps as may be necessary for enforcing their municipal law by appointing proper authorities on the Coast, who would see that communication with vessels is not allowed except at places open to trade." And in a subsequent letter his lordship adds, "I will not fail to point out to the companies to which the packets belong the irregularities complained of, with the view to prevent a recurrence of them."

The correspondence relating to these subjects will be laid before you, and it will remain with the Legislature to take such action in regard to them as in their judgment may be deemed necessary.

#### CARGO OF THE STEAMSHIP YORUBA.

I may add here that it was a cause of very deep regret and not a little embarrassing; that during the progress of this correspondence reports reached England seriously complaining of the conduct of Government officials at Harper, Cape Palmas, in respect to their action in reference to the cargo of the steamship "Yoruba," wrecked at that port in May last. But while I had not the information at hand which would enable me to disprove the charges set forth, I did not hesitate to advance my belief that, if in any wise true, the facts alleged had been greatly exaggerated. Whereupon I assured Her Majesty's Government that the Government of Liberia would institute a rigid investigation of these matters, with a view of ascertaining the actual facts in the case. I therefore beg to suggest to the Legislature the propriety of authorizing the appointment of a commission to inquire into all the facts and circumstances relating to the conduct of said officials in dealing with the aforesaid cargo.

As yet I have received but little certain information in re-

gard to the doings of our officials at Harper respecting the property saved from the aforesaid wrecked steamer; and, though I have still reason to believe that the reports which have gone abroad are greatly exaggerated, the question is deeply interesting to the national character, and, as such, demands the prompt attention of the Legislature.

#### RELATIONS WITH GREAT BRITAIN.

I may not omit to mention that, while our intercourse with the British Foreign Office was kind and friendly, several acts of the Liberian Government were adverted to as calculated to impress Her Majesty's Government unfortunately, and induce the belief that their friendship was not suitably appreciated. Some of these could be met only by the reminder that many of the best statesmen of the world had, from error in judgment, committed very gross blunders; and that in whatever the Liberian authorities may have given just cause of complaint, it was not in consequence of a want of proper appreciation, or the absence of a firm desire to cultivate the most friendly relations with Her Majesty's Government, but simply the result of a mistaken conviction of right, and of what was regarded an official duty. We may hope, however, that ancient friendly relations have been restored, which I trust will be perpetuated.

#### THE ENGLISH LOAN.

With respect to the matters of the seven per cent. loan, I regret that, though they engaged my earnest attention, I am not able to inform the Legislature of their final adjustment. On my arrival in England, I found that our agents in London, Consul General Jackson, and Alfred Edwards, Esq., had with great zeal and ability exerted themselves to maintain the interests of the Republic as relating to the loan; and that our solicitors, Messrs. Tilleard, Godden, and Holme, had employed their best legal talent in prosecuting the cause in chancery which had been instituted against David Chinery and others, for alleged wrongs practiced upon this Government in connection with said loan.

These chancery proceedings had been greatly protracted, when defendants suggested a compromise, which our agents were disposed to consider; but to conclude a compromise involved perplexities which the agent of the Government found difficult to overcome; and such was the state of these matters on my arrival in London.

Having conferred with our agents and solicitors on the subject, it was deemed advisable, for certain cogent reasons, that a suitable compromise should be agreed to; and entertaining

the conviction that the interest of the Government would be materially served by a proper arrangement of the kind, I co-operated with our agents and solicitors in negotiating with certain of the parties such a compromise as appeared to me might be acceptable to the Legislature. It was a work of great delicacy, and attended with no little trouble and perplexity in arranging several points of controversy raised on both sides.

Finally an agreement was executed, conditioned on the passage by the Legislature of an act supplementary to the acts approved respectively January 26th, 1870, and January 29th, 1872. The objects of this supplementary act are: first, to secure to bond-holders, who may have *bona fide* subscribed to the said loan, the rights accorded to them under the provisions contained in the general bond and the special bonds dated August 1st, 1871; second, that the excise tax, mentioned in the 6th section of the act of 1870, shall be reserved as a sinking fund, to be applied from time to time in paying off the principal of the loan in half yearly drawings, so that the amounts of the said half yearly drawings shall be £2,000, to be made after the first drawing in the manner and at the same times mentioned in the general bond; and, third, to confirm the agreement of June 18th, 1873, as regards dismissing the suit in chancery in respect to certain of the defendants, each party paying his own costs.

On the official notification of the passage of this act, Messrs. Holderness, Nott & Co. agree to reimburse the Government to the amount of £5,000, to be paid by them in half yearly instalments of £1,000 each, to be applied towards the discharge of the half yearly drawings; and an additional £1,000 cash in discharge of costs incurred by Government in legal proceedings; and they further agree to deposit £11,000 to secure £10,500, the balance of £21,000 which was to have been deposited to secure three years interest on said loan; and that the said £10,500 shall bear interest from August 1st, 1873, at 3 per cent. per annum, for the benefit of the Republic. As a guarantee to secure the fulfillment of the above recited stipulations, Messrs. Holderness, Nott & Co. have deposited in the hands of Messrs. Glyn, Mills, Currie & Co., bankers, bonds to the value of £13,000.

The aforesaid agreement also stipulates that "all the moneys in court be paid out to the attorneys of the Republic." But on application to the court by our solicitors, in conformity therewith, Mr. E. F. Roye opposed the motion, on the alleged grounds that the Government of Liberia is largely indebted to his late father for advances of money made to the Government, which he would be able to prove by the books of the Republic; and that his costs in the case pending should be

secured by retaining in court a suitable amount of the money applied for. Upon this, the Vice Chancellor made an order directing the payment of £6,392s. 15 5*d.*, in addition to the amount of £10,000 previously paid out of court, to the agents of the Republic, leaving still in court £2,000, in addition to the amounts remaining open with Roye's administrator and John N. Lewis.

The agreement and draft of the supplementary act above referred to, with a statement of our solicitors as to the action taken by them, and the proceedings had in the matter of the loan, will be laid before the Legislature; also an exhibit, drawn up by the agents of the Republic, showing the manner in which the moneys paid out of court have been disbursed or otherwise disposed of.

You will find among the items to the debit of the Government in said statement, an amount ordered by the Legislature to be paid to the General Post Office, London, for postage account, and an amount so ordered to be paid to Messrs. Coates & Co., for account of the late G. Ralston, Esq. A small balance, found to be due to Mr. Harriot on a draft drawn by Government on Rev. Wm. McLain, I directed to be paid. The other items are sufficiently explained.

In compliance with the fourth requisition of the resolution of the Legislature, January 15th, 1873, authorizing the President to make an official visit abroad for purposes therein stated, the President is requested, after paying certain claims against the Government out of the loan, to bring the remainder to Liberia, I therefore, on my return home, brought with me six thousand pounds sterling, leaving a small balance, as the statement shows, to meet any emergency or contingency that may arise. Besides this sum, the agents placed in my hands three hundred pounds; a part of which was expended in England for account of the Government, and the remainder to be paid to the Secretary of the Treasury.

I trust, gentlemen, you will indulge me in the earnest recommendation that you will not allow, except in case of absolute necessity, any portion of the said six thousand pounds to be applied to any other purpose than to some permanent national improvement tending to the development of the country, with a view to increasing the convenience of the people and the resources of the State.

The injurious effect upon the interests of the Republic, occasioned by the negotiation of this loan, impress me more and more with sorrowful regrets and indignant feelings of reproach against the parties who, by culpable ambition and unblushing dishonesty, have brought upon the country so many depressing calamities. It has not only involved the country in a heavy foreign debt without a recompense scarcely worth noting; but events

show that friendly Governments, as well as benevolent individuals abroad, who from the beginning have sympathized with Liberia in her struggles, and have always been ready to extend to her material aid in carrying out the objects of her mission on this barbarious Coast, seem now to be impressed with the idea that this loan has placed Liberia in a position above the necessity of further pecuniary assistance; whereas, on the contrary, the burden imposed by the loan has placed the Government under monetary obligations and embarrassments never before more depressing. And it is earnestly to be hoped that a correct view of the present financial condition of Liberia may be so impressed upon our friends abroad, as that they will not abate their sympathy or kind liberality in aiding the efforts of this Government to advance the cause of humanity and religion among the idolatrous tribes of this heathen land.

#### APPLICATIONS INVOLVING CONCESSIONS.

In compliance with a wish of the Legislature, I endeavored while in England to procure the services of a competent geologist or mining engineer to visit Liberia for the purpose of conducting systematic explorations and mineral researches through the country. And in answer to an advertisement of Consul General Jackson, several persons applied to engage; but in each case, where the applicant appeared competent to the service required, the demand for outfit and salary was greater than was deemed desirable to accept. Meanwhile an agreement was concluded, subject to the approval of the Legislature, with certain parties in London, granting to them the right to explore the country, at their own expense, for the purpose of discovering mineral deposits, and to have the right to work the same, or any mines which they may claim to discover; and also the privilege of constructing railways, tramways, and other works incidental to working said mines—the concessionaires, on their part, to pay to the Government on the net profit derived by them, after deducting six per cent. on capital account, a fixed per centage on the respective minerals worked. I will cause to be laid before the Legislature said agreement, and it will rest with you to determine whether the national interest is likely to be served by its acceptance.

I shall take occasion, at an early day, to lay before the Legislature several applications which have been addressed to me for certain concessions by this Government: first, for establishing a bank in Liberia; second, for landing on our Coast submarine cables to connect the Republic with the nearest telegraph station northward; and, third, for running a line of steamers between the Republic and England.

The terms of these proposals have not been discussed; and while it is evident that some of the stipulations are certainly inadmissible, I have thought it proper to submit them to the consideration of the Legislature, with the request—if the objects are desirable, as I think they are—that they will suggest such modifications as in their judgment might be acceptable on both sides. The gentleman submitting these applications, I have reason to believe, is backed by men of capital and influence who are quite prepared to carry out the objects stated on terms of mutual advantage.

#### PURCHASE OF A REVENUE CUTTER.

I am gratified in being able to inform the Legislature of the purchase of a small vessel in England for the use of the Government in maintaining regular communication between the several counties of the Republic, and for protecting the revenue and enforcing the laws regulating trade and intercourse along our Coast. She is a new vessel, seventy-nine tons burthen, and well adapted to the service for which she is designed. Just before leaving England application was made, through Consul-General Jackson, to Her Majesty's Government to place on said vessel a suitable gun to complete her efficiency. The last information I have is to the effect that an officer from the Admiralty would be directed to visit the vessel to ascertain, I presume, the description of gun that would be suited to her.

#### THE NATIONAL FINANCES.

By accounts which will be transmitted to the Legislature from the Treasury Department, you will probably be surprised to find that the national revenues for the year ending the 30th of September last have not equalled those of the preceding year. Why this is so challenges inquiry. Nevertheless I am glad to state that the receipts were found sufficient to meet the current expenses of the Government, and also to enable the Secretary of the Treasury to discharge the interest and a large portion of the principal of outstanding claims against the Government in the hands of citizens. And but for the additional obligation imposed upon the Treasury by our foreign loan, I think we should have no reason to complain of the present condition of the public finances. As it is, however, there is no escaping this additional responsibility. And however reckless and blameable the conduct of those who contracted the loan, or those who, by speculation and fraud, so greatly reduced the amount contracted for, one thing is certain, the money was obtained on the faith of the Government, and I am satisfied that no patriotic citizen of the Republic would be willing that the faith and credit of the Government should be impaired. And as it devolves upon the Legislature to main-

tain, by suitable legislation, the honor of the country, I cannot allow myself to doubt that your united wisdom will devise the measures necessary to be adopted to meet this pressing pecuniary emergency. More than the present, there never was a time in the history of the Republic when the strictest economy should be observed in the public expenditures, nor when true patriotism should arouse the dormant sensibilities of the citizens of the Republic to active exertion, and a willingness to make personal sacrifices to advance the public good. Gentlemen, your constituents rely upon your wisdom and patriotism to inaugurate, at your present session, such a system of retrenchment in the public expenditures as the present financial condition of the country imperatively demands.

#### CLAIM OF THE UNITED STATES GOVERNMENT.

I beg to remind the Legislature that in the latter part of the year 1869, when certain native tribes in the neighborhood of Grand Cape Mount were in a threatening state of excitement, this Government obtained from the Government of the United States certain arms and other military equipments, stipulated to be paid for in three years. But almost immediately after the purchase, a new administration was inaugurated in Liberia; and in less than a twelve-month thereafter, we found ourselves involved in serious political troubles, and these evidently diverted the attention of the Government from the course which was proposed to be pursued in regard to this purchase. The three years, however, having expired, the United States Minister Resident and Consul General near this Republic, acting under instructions from his Government, in April last demanded a settlement of the claim. But we could make no other reply than a truthful representation of our inability to meet the demand, in consequence of the existing financial embarrassment of the Government, occasioned by causes stated; which was communicated by the Minister Resident to his Government. In a subsequent dispatch from the Minister, October last, we are informed that the President of the United States regards the circumstances presented as sufficient justification for the past delay in respect to the settlement of said claim; and that while the President is reluctant to urge immediate payment of the debt, he expects an unqualified recognition thereof by payment of the accrued interest thereon. I submit this subject to the early attention of the Legislature, with an earnest recommendation that they will take such action in relation thereto as, in their judgment, shall be found practicable or advisable.

Relying upon the kindly feeling of the United States towards Liberia, I confess I indulged the hope that our Government would be relieved by that of the United States from the



3d. I am still impressed with the desirableness of some modification in our present Militia system to increase its efficiency.

4th. The subject of the Centennial Exhibition to be held in the city of Philadelphia, Pa., U. S., in the summer of 1876, deserves your earliest attention. Since the last session of the Legislature, the Secretary of State has received, through our Consul General in the United States, a communication from the State Department of the United States, enclosing a copy of the proclamation by his Excellency, the President of the United States, announcing the time and place of holding the Exhibition, and a copy of the general regulations adopted by the Commissioners of the Exhibition, and asking the co operation of this Government in the proposed celebration. By the general regulations, which the Secretary of State will submit to you, you will observe that a formal acceptance of the invitation to be represented is requested previous to March 4, 1874.

#### ANNUAL RECEIPTS AND EXPENDITURES.

With the report of the Secretary of the Treasury will be laid before you accounts of the receipts and expenditures of the last fiscal year, together with estimates of the appropriations necessary for the public service of the current year.

It is ascertained that from some unaccountable cause the revenue on imports and exports during the year which ended 30th September last, has not equaled, by twenty-seven thousand dollars, the revenue from the same sources the preceding year. While, from certain reasons, it was not expected that the imports of the past year would likely be equal to those of the preceding year, still the large difference has awakened apprehensions which require to be satisfied. Whether the officers of the customs have not been sufficiently diligent in the discharge of their respective duties, and of consequence very grievous frauds, by smuggling or otherwise, have been practised on the Government, is a question demanding solution. And I cannot too strongly press upon the attention of the Legislature the propriety of ascertaining, if practicable, the cause or causes which have lead to the difference above referred to; and if found to result from any defect in our present system of collecting and making returns of imports, or from the want of more stringent regulations to prevent smuggling, that the Legislature will apply such remedies as, in their judgment, shall be deemed necessary to correct any abuse found to exist prejudicial to the interests of the country.

#### REVISION OF THE TARIFF.

While canvassing the question to which I have just adverted, I would invite the attention of the Legislature to a review

of the present tariff of the Republic; imperfect in its ambiguity in several important particulars, and still more imperfect in its inequality in respect to many articles taxed. That the tariff needs radical revision appears to me fully manifest. But to adjust a tariff for the purposes of revenue requires much time and thought to place it upon an equitable basis; and it has occurred to me that the object can be better attained by the appointment of a committee to draft, during the recess of the Legislature, a suitable tariff act, to be presented at your next session for modification or approval.

#### THE TREASURY DEPARTMENT.

I cannot omit to mention that, in consequence of the limited revenues of the past year, the Secretary of the Treasury has been placed, on several occasions, under very embarrassing circumstances; but, in perusing his report and accounts, I doubt not you will find ample proof of the ability and successful exertions of that officer in conducting the duties of the Department during a period truly remarkable for its difficulties and peculiar perplexities. There is no department of the Government that requires a more efficient staff of officers than the Treasury Department. The duties of that department are complex and arduous, and—if conducted as they should be, and as the interest of the State demands—every facility, in the nature of assistance, should be provided; and especially a strict accountability should be insisted upon in the discharge of the duties required in the several branches of the department.

#### RELiance ON THE LEGISLATURE.

Reserving for future occasion in the course of the session whatever other communications may claim your attention, I close the present, by expressing my reliance, under the blessing of Divine Providence, on the judgment and patriotism which will guide your measures in the great council of the nation, at a period calling for inflexible exertion for the welfare of our country. I shall await, with encouraging hope, the result of your deliberations; assured that, with a due sense of the obligations you are under to your constituents, and of the high responsibilities weighing upon you as representatives of the whole people, you will give efficacy to the means committed to you for the common good. And may He who searches the hearts of the children of men prosper your exertions to secure all those blessings which are calculated to promote the highest welfare of our country, and the permanent happiness of our fellow citizens.

I have now, gentlemen, to give you the assurance, that whatever measures I may propose, shall have the sanction of the general good, and the approval of the nation.

From the New Era, February 26.

#### AFFAIRS IN LIBERIA.

**INAUGURATION OF MAYOR NELSON.**—This interesting ceremony took place before the City Council, in the Hall of the House of Representatives, on the 26th instant. Among the guests were President Roberts, accompanied by Secretary Dennis and Attorney General Davis. The military escort, consisting of the New Port Volunteers, Lt. W. N. Williams in command, made, as usual, a creditable appearance. A procession, consisting of the Council and various officials, national and municipal, having been formed in front of the Representative Hall, the whole under the command of Lieut. Col. Anthony D. Williams, of the 1st Regiment, as marshal of the day, repaired to the residence of the Mayor elect. After receiving him they returned to the Representative Hall, where the oath of office was administered by Hon. James E. Moore, chairman of the City Council, after which his Honor delivered a brief inaugural. The procession was again formed, and marched to the Executive Mansion, where the President left the line, the Council and guests accompanying the Mayor to his residence, to enjoy the hospitalities of himself and lady. At half past 5 p. m. a large company of distinguished gentlemen sat to a sumptuous dinner in the beautiful garden adjoining the Mayor's residence, and so entertaining was the company, enchanting the speeches, and detainable the dinner, that they did not leave till 10 p. m.

**THE ERA BEHIND TIME.**—We owe the readers of the Era an apology for the tardiness of this issue, and we know that they are too charitable not to pardon us, when they shall have heard our excuse. At some former time we had occasion to remark that the Lord had so blessed us that we had never been sick abed in the past 18 years, and we almost implied that but few people need be sick unless they wanted to be. Well, the tables have rather turned. We are not quite sick as yet, but we have caught one of these little African wounds, which has at once knocked our understandings from beneath us, and the pains and torturing of doctoring have well nigh knocked our wits out of us. We are compelled to write what little we must say reclining on our elbow in bed. But we don't intend a lame foot shall kill us, if we can help it, nor shall we, like Lord Byron, be ashamed of it. This is our only apology.

**THE SUPREME COURT.**—We are pleased to be able to furnish our readers with the decisions of the Supreme Court of Liberia, which held its session in Monrovia last month. As far as we

are able to judge, we think the opinions are founded in justice, equity and law, and would not suffer greatly in comparison with decisions in similar cases of learned judges of other countries.

Case 1st. Jose B. Oliver vs. J. C. Dunbar, and Case 7, A. Woerman vs. J. Marshall, clearly demonstrate that this Court knows no distinction in justice growing out of nationality and complexion, but meets out justice with an even hand to all men irrespective of birthplace or origin. This is what we shall ever maintain.

SECRETARY OF STATE.—J. E. Moore, Esq., of the firm of G. Moore & Son, has been appointed by the President to the office of Secretary of State, in place of Hon. H. R. W. Johnson, resigned.

POSTMASTER AT MONROVIA.—J. T. Wiles, Esq., has been appointed to the office of Postmaster at Monrovia, in place of H. D. Brown, Esq.

#### AFRICAN COLONIZATION IN PITTSBURGH, PA.

At the First Presbyterian Church, last evening, the Rev. Dr. Orcutt, General Secretary of the American Colonization Society, delivered an interesting and instructive discourse on the "Christian Civilization of Africa." For a quarter of a century the reverend gentleman has been closely identified with the workings of the Society, and his continued study as to the best means of extending the benefits of a Christian civilization to heathen countries, together with his close observation of the progress made by different efforts already put forth, pre-eminently fit him to give sound advice on such a topic, and combine to make his views of great weight.

The customary preliminary exercises were held, after which the reverend gentleman announced as his text the ninth verse of the eighty-sixth Psalm—"All nations shall come and worship before Thee, O Lord, Thy name." After some preliminary remarks on the subject of Christian civilization and letters. He followed up his definition, and proceeded to show that civilization will eventually be extended to all nations whom the Lord God, their Creator, and their Redeemer, would eventually be glorified. He gave in an interesting and instructive manner, showing

in Asia, then in Europe, and finally in the heart of North America. The christianizing principle had traveled with its blessings in straight and direct line from east to west, and had been almost entirely confined to that belt of the earth known as the temperate zone. Geographically considered, Africa came next for these benefits, but had she received them? Efforts had been made to extend a Christian civilization to Africa's shores. The Roman Catholics, the Moravians, and the Missionary Societies of London, Edinburg, and Glasgow had put forth endeavors in this direction, but all had failed, in a large measure. All this failure was attributable to different reasons, the principal and most conspicuous of which are the climate and the hostility of the natives. The climate of Africa was not congenial to the Anglo-Saxon race. True, Dr. Livingstone and other explorers had been permitted in God's providence to explore the inland of Africa and to give the world a knowledge of the country. Yet, few white men could stand the malaria and heat of the climate. The hostility of the natives, too, was bitter; and their persecutions against the whites who came to teach them, was of the most relentless character. How, then, could Africa be civilized? How can the benign influences of Christianity be brought to bear upon the blacks? By means of the blacks.

The speaker then gave some interesting details of the history of Liberia, how the Government was formed, how carried on, and the success of the negroes' attempts at self-government, from which he thought that they were capable to govern themselves. He said that the colored emigrants to Liberia had been sent there by the Colonization Society, comparing the Society to a free bridge, over which they could pass. And they were willing, many of them eager, to go. This disposition the minister attributed in part to the principle of national congeniality, to that law or affinity of races which is manifest in the daily intercourse of blacks with whites. He then told of the effective services rendered and being rendered by those negroes who had reached Africa from a Christian land.—*Pittsburgh Daily Post, May 11th.*

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THE LATE REV. JOHN N. MCLEOD, D. D.

We regret to have to announce the death of the Rev. John Neil McLeod, D. D., minister of the First Reformed Presbyterian church in New York city, who died suddenly of heart disease, at his residence, in Eighteenth street, Monday morning, April 27. In many organizations for the promotion of Christian truth and the alleviation of human woe, there will be a vacant chair which it will be difficult to fill with one so

wise in council and so indefatigable in work. Dr. McLeod was of immediate Scottish descent. His father, the Rev. Dr. Alexander McLeod, emigrated to this country from Mull, Argyllshire, Scotland, when about sixteen years of age, graduated at Union College, and was held in high honor in social and ecclesiastical circles. Dr. J. N. McLeod was born in New York city on the 11th of October, 1806, where also he received his early education. In 1826, he graduated at Columbia College. Two years later he was ordained. His first charge was at Galway, Schenectady county, New York, whence he removed, after two years, to New York city. He was then installed associate pastor with his father in the First Reformed church; and on the death of his father, in 1833, he became sole pastor. He was professor in the Theological Seminary in Philadelphia for twenty-five years, chairman of the Committee on Versions of the American Bible Society, and long a devoted friend of the American Colonization Society.

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#### DEATH OF THE REV. DR. De WITT.

The Rev. Dr. Thomas DeWitt, for many years one of the most prominent and respected citizens of New York, died Monday, May 18, at his residence in East Ninth street. He was a leading Manager of the American Bible Society and the American Tract Society, and since 1862, a Vice President of the American Colonization Society. He was, until at the last annual meeting he declined re-election, President of the New York Historical Society, an honor to which his researches into the ecclesiastical antiquities of New York abundantly entitled him. Dr. DeWitt was born near Kingston, Ulster county, N. Y., September 13, 1791. After his graduation at Union College, he was one of the first small theological class that was taught by Dr. Livingstone at New Brunswick. At the age of twenty-one he began his pastoral work over the united churches of Hopewell and New Hackensack in Dutchess county, which he served in common for fourteen years. His removal to the Collegiate Church of New York took place in 1827. As the senior pastor of that Church he has now died in his eighty-third year, as much beloved, as little spoken against or distrusted, as is on this side of heaven.

## AFRICAN COLONIZATION—OBJECTIONS CONSIDERED.

BY THOMAS H. PEARNE, D. D.

No good cause has ever been advocated which has not encountered objections. This is equally true of the American Colonization Society as of other causes. To a few of these objections the attention of readers is invited.

I. "The wholesale removal of the freedmen from this country to Africa is both impracticable and undesirable." It was never seriously thought of, nor sought by the Colonization Society. The question of its desirableness or its practicability need not, therefore, be considered. Yet there are persons who think the purpose has been held. This idea may have arisen from statements made, many years ago, by Hon. Henry Clay, in which he showed that it was not an impossible, nor even an impracticable thing to remove *all the free people of color* to Africa. But this Society never seriously entertained such a purpose. Much less do they expect or wish, now, to remove all the colored people. The most they ever sought, in slavery times, was to remove such manumitted slaves as could not remain free in the State in which they had been slaves; and, besides these, to provide for conveying to Liberia such free colored persons as might wish to go there. So far as the former of these objects goes, their policy tended to promote emancipation. Many slaves were thus manumitted, who would not have been, had it not been that they could thus be provided with homes in a country where their freedom could be assured. But the whole history of the Society for more than half a century, including all its acts and utterances, forbids the belief that it ever did, or that it does now, contemplate the removal of all the colored people from the country. The whole number of emigrants sent to Africa by this Society from the beginning is fifteen thousand and forty-eight; an average of exactly two hundred and sixty-four in a year. The whole number of freedmen and of colored persons in the United States is, say, five millions. Their *annual increase* is, say, eighty thousand or ninety thousand. To imagine that the Society proposes to send all these millions to Africa, when the average of their sending *does not equal one quarter of one per cent. of the increase of these millions*, is so supremely absurd, that it seems like a waste of time to

even name the insanity of the conception. The founders and patrons of the American Colonization Society have never given this sort of proof that they are either demented or insane.

II. "The colored man has as much right to remain in this country as white men." Who denies it? Certainly not the friends of Colonization. This objection seems to assume that it is proposed to send men to Africa whether they want to go or not; in other words, that their consent is an immaterial factor in the case. This supposition as to the purposes of the Colonization Society is even more incredible than the former. The proposition to remove any number of persons, of any class or color, forcibly from the country, is so utterly abhorrent to all Americans that the man who would seriously propose it would be pronounced a fool or a madman. The voluntary applications for passage to Liberia numbered six hundred in a single month, last year. Their going is purely voluntary. No one is urged, nor even asked, to go. On the contrary, thousands who apply for passage have to be refused, simply because the Society lacks the means to send them. Nobody, so far as I know, questions the right of colored persons to remain in this country. But are there not those who would, if they could, deny them the right to go if they desired? No man, white or black, should be stopped from staying in this country, or from leaving it altogether. When freedmen are, for any reasons, drawn to go to Africa, to find fault with those who would assist them to go, is both unreasonable and selfish.

III. "The Colonization Society is working in the interest of caste—and adversely to the interests of the colored people." This is a very common form of objection to the Society; but it is founded on utter misconception. The great object sought by this organization is *the highest welfare of the African race*. In seeking this general object, the Society promotes the advantage of those immediately concerned. Those who go to Liberia are, in various ways, improved in their condition. Their subsistence is placed above question—almost beyond the necessity for exertion. They are thrown into circumstances where their Christian manhood is largely effective in moulding the manners and shaping the destiny of the natives of Africa; where every act and every word tells upon the great ultimate



end sought—the elevation and redemption of Africa. No reasonable mind, not warped by prejudice, can conceive that such an object is, in any sense, inimical to the freedmen; it is equally inconceivable that the methods by which this object is sought are open to the objection of being inspired by prejudice.

IV. It is objected: "In aiding freedmen to go to Liberia, the Colonization Society either sends those who are of no value here, and can be of little use there, or else aid, in sending emigrants, tends to destroy self-dependence and enterprise; and it ought, therefore, to be discontinued." The objection, in its twofold aspect, is entirely unfounded. Those who have gone to Liberia have, with God's blessing, builded well. That Republic is a monument of the wisdom of the Society's policy, showing both that those who have gone were not worthless material when sent, and that sending them *by charity* did not produce their degeneracy. This objection is a common one. Repeatedly have I heard it said, "Why not let emigration to Africa take its own course, and pay its own expenses, as other emigrations do?" To this several answers might be given. These freedmen deserve aid in view of what they have been, and of what they are. They deserve this for the sake of Africa; or, rather, Africa deserves this much at our hands, and indefinitely more. This objection could be applied to many other things with at least equal force. Thus: Why help poor young men to get an education? Would they not develop into sturdier manhood if left to their own resources? Why send missionaries to foreign lands? Why not leave this to the individual conscience and resources of those who have convictions of duty as to carrying the Gospel to the heathen? Why, for that matter, assist the freedmen in this country at all? Why spend, as the various churches are now doing, hundreds of thousands of dollars to educate the freedmen among us? If the objections lie against the Colonization Society's plan of helping colored persons to go to Africa and do a missionary work there, they lie also, and equally, against such an outlay of money and sympathy for the freedmen in our country. But the truth is, the objection is groundless. The charity of the Colonization Society, in aiding emigrants to Africa, is deserving not of censure and suspicion, but of approval and co-operation.

**FOURTH OF JULY CONTRIBUTIONS.**

It has long been the custom on the Sabbath nearest the **FOURTH OF JULY**, for Pastors and Congregations to show, by their prayers and charities for that cause which seeks to redeem Africa unto Christ, their grateful remembrance of God's providential goodness.

Over the great waters, in the very central regions of African barbarism, there is planted a Christian Republic of colored Americans, which is in treaty relationship with the leading nations of the earth. Along her six hundred miles of seaboard and over her extended interior territory, once the very habitations of cruelty, the Sabbath day is now marked by the sound of the church bells, and thousands of worshipers going in company to the houses of God. The adjoining country is wide open to these influences. President Roberts, in his recent Inaugural Address, gives the following message from a converted chieftain in Grand Bassa: "I want Liberia to help me. We want the Bible. I want a school opened. It is the desire of all my people as well as myself for the Gospel to be extended towards us, and schools to be opened among us to civilize and Christianize our children. Do send us aid; our doors stand open, our hearts are free and ready to receive instruction. Remember me and my people when you pray."

In this country, the tokens of Divine favor have been manifest. During the year which has passed, a number of emigrants have been sent as ministers of good to the degraded millions of their fatherland. The voluntary applications for passage of several thousand persons are now under consideration, a goodly number of whom are humble disciples of the Lord Jesus. To aid as many of these during the present year, the efforts of the American Colonization Society are steadily devoted.

It is therefore earnestly requested of all Pastors and Congregations that collections be made on the Sabbath succeeding the **FOURTH OF JULY**. As on that day the hearts of Christians shall rise to Heaven in thankfulness, O forget not, as ye have freely received, to freely give.

**THE PRESIDENT'S MESSAGE.**

The late message of President Roberts, which appears in the present REPOSITORY, shows the state of things in Liberia to be generally hopeful and encouraging. The finances have improved, a spirit of enterprise is developing, and solid progress marks many of the leading interests of the country. The President gives expression to the great concern which the people feel in the civilization and evangelization of the natives within the territorial limits of the Republic; and he also refers to other duties and facts, much to the credit of his character, as an enlightened and Christian ruler. Unquestionably Liberia is advancing.

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[FOR THE AFRICAN REPOSITORY.]

**THE MISSION FIELD IN AND AROUND LIBERIA.**

MONROVIA, *April 2, 1874.*

I am now on the eve of my departure for the United States for a change, and particularly for the sake of my eyes, which continue very weak. I am not certain yet whether I shall leave by the American barque "Liberia," to sail about the first of next month, or by the British steamship "Monrovia," expected in a few days from the South Coast.\* Meanwhile, I think it well to send you this communication, which, in either case, shall be forwarded by the way of England.

My health has not allowed me to visit Boporo, as I proposed sometime ago to do; but I have made several visits to Vonswah—the Mohammedan trading settlement, about twelve miles northeast of Monrovia—and there I have met Mandingoes, who go to and fro' between that point and the interior towns: from them I have received regular intelligence.

You will remember that, in the month of January, 1870, I was privileged to open a school for the Episcopal Mission at Totocoreh, ten miles east of Boporo, or about ninety miles northeast of Monrovia, under the supervision of Rev. G. W. Gibson, the rector of Trinity Church, Monrovia. Mr. Winwood Reade, the English African traveler, having availed himself of my invitation, accompanied me on this tour, and was present at the organization of the school. I see that he refers to it in the second volume of his recently published "African Sketch Book." The teacher who went out with me, and of whom Mr. Reade complains, left soon afterwards, and is now a practicing lawyer in one of the Liberian settlements. But the school is still kept up.

The inscrutable Providence, which a few weeks ago removed Bishop Auer, has been, so far as we can judge, a serious drawback. Mr. Gibson was con-

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\* Prof. Blyden arrived in Liverpool on the 3d and New York on the 20th May. His address is 23 Centre Street, New York.—ED. AF. REPOSITORY.

templating a visit with the Bishop to the Boporo country, to have interviews with the leading chiefs, and to begin, if possible, an extensive work in that country.

Mr. Gibson's view, I believe, is, that any work commenced in that country should, at the outset, present the appearance of earnestness and permanence, so as to inspire the natives with confidence and respect. I trust that the Episcopal Church will see its way clear to carry out his comprehensive plans for that field.


Meanwhile, it is gratifying to know that the Methodists, who were the first to commence operations in that country, more than thirty years ago, are now in a position to resume their work—a work to be extended to Sego and beyond, according to the far-seeing plans of their first missionary, Melville B. Cox, whose brave and thrilling words, when facing the fatal climate to which he was hastening, should be inscribed afresh upon their banners: "Let a thousand fall before Africa be given up." There have been numerous and noble sacrifices of beautiful and saintly lives since that utterance; but the time, I imagine, has not yet arrived to abandon that field.

The Boporo district is a most eligible field for present operations. The war, which has disturbed the country for the last ten years, is now at an end. The old restless leaders on both sides are dead; and the whole region, as far as Musardu, is now accessible to the teacher and preacher.

The prospects for secular development are of the most promising character. The country teems with those resources out of which a commerce is created—fertile plains, rich in agricultural produce—lofty hills, arable to their very tops—a climate and soil suited to the raising of flocks and herds—a population numerous, healthy, and energetic. It is also the highway from the far interior; and caravans constantly visit Boporo to collect the scattered articles of a foreign commerce which find their way from the Coast. And it is a proof of the commercial and agricultural attractions of this region, that large numbers of Mohammedans, belonging to countries two or three hundred miles further back, are settled there.

It has been my lot to travel in various parts of the world, and to enjoy some of the most picturesque scenery, but to my taste there is nothing to surpass the pleasure which one experiences from the natural characteristics of the undulating country in which Boporo is situated. Nowhere within the limits of civilization have I found anything at all like the exhilarating freshness to be derived from the primitive nature with which one comes into contact there.

Some of the hills rise to the dignity and grandeur of mountains—one, especially, of striking prominence overlooking Totocoreh, which the late King Momoru did me the honor of calling MOUNT BLYDEN. The hills are very varied in form—mound, sugar-loaf, and conical-shaped. Those which are not cultivated by the natives are covered with valuable woods, suitable for dyeing and building purposes. In the valleys streams of an exquisite clearness ripple along through pasture grounds; and every here and there are what are called "half towns," where natives and Europeans spend the



hottest part of the day in dignified languor—a sort of recreation rendered possible by the character of the climate in which life is comparatively easy; where man is never driven by his necessities, where there is a pleasure in mere existence. I have often wondered whether, when civilization comes with its busy and restless activity, producing those feverish anxieties and rivalries now witnessed in other lands, there will be sufficient compensation for the abolition or diminution of the healthy operation of the “great, glad, aboriginal instincts.” Goldsmith says, however—

“But small the bliss that sense alone bestows,  
And sensual bliss is all this nation knows;  
In florid beauty groves and fields appear,  
Man seems the only growth that dwindles here.”

The new King of Boporo, a brother of Momoru, is giving evidence of those commercial and political instincts which achieved the renown of his father, King Boatswain, that able and efficient friend of Liberia in the earliest and darkest period of its existence.

The people of Liberia are convinced that there is not much hope for the country except in internal improvements—the opening of roads and the education of the natives. But the Government is not able to carry on the educational work as fast as the exigency of the case requires. Everybody is now looking to the interior. Some of the old citizens now express regrets that they have spent so much time on the Seaboard engaged in the precarious and profitless enterprise of a Coast trade, and are commencing operations on the St. Paul's.

Professor Freeman, who made several unsuccessful attempts to cultivate the rocky soil around the College, has now procured some land on Stockton Creek, where he has begun farming on a small scale. Not far from him Rev. Mr. Gibson is also carrying on a farm. Every thing is looking interiorward; and it is evident that before long all our institutions will be located in that quarter.

We have been thankful to notice the efforts of Gen. Phelps, of Vermont, to excite an interest in and secure help for us in the making of roads to the interior. The importance of such a movement cannot be overrated.

I think that the feeling is gaining strength, not only in Liberia, which is mission ground, but among the supporters of missions in Christian lands, that much permanent good is not likely to be accomplished until more attention is devoted to teaching the natives the art of making a living.

The political news in Liberia is of little importance. Of course there is some talk about the next Presidency. Ex-President Payne is the popular candidate in Mesurado county. The name of Professor Johnson, of Liberia College, is also mentioned. Professor Johnson is a son of Elijah Johnson, one of the founders of Liberia. For accurate scholarship and versatility of talent, he is the most remarkable character yet produced in Liberia. He was educated in the Alexander High School.

It is gratifying to know that there are some young men in the Republic who give up the idea of being able to carry on the work of nationality, which

their fathers bravely took upon themselves a quarter of a century ago, almost as a leap in the dark, and in which, considering their antecedent advantages or disadvantages, and their unfavorable surroundings, they still deserve, though they have already largely received, the sympathy of the civilized world.

Believe me, in this great work, faithfully yours,

EDWARD W. BLYDEN.

[FOR THE AFRICAN REPOSITORY.

**"THE NEGRO RACE IN THE SOUTH."**

Under this head the AFRICAN REPOSITORY for April, 1874, (page 128,) contains the following extract from an Address of General R. A. Pryor: "In 1860 there were 3,953,760 slaves in the Southern States. In 1870 the returns showed a population of 4,880,070 colored citizens."

The difference between the numbers here given, which is 927,000, will be generally understood as showing the increase of the negro race in the ten years from 1860 to 1870, which would be an increase of 23½ per cent. An examination of the census returns and the ratios of increase will not sustain such a conclusion.

I submit the annexed tables, taken from the census of 1870. The total population of the United States shows the following rates of increase since 1800:

	Increase.	Per cent.
1800-1810.....	1,930,398.....	35½
1810-1820.....	2,393,941.....	33
1820-1830.....	3,232,178.....	30
1830-1840.....	4,203,433.....	30
1840-1850.....	6,122,123.....	35
1850-1860.....	8,251,745.....	33
1860-1870.....	7,115,050.....	22½

During the same decades, the increase of white population only has been as follows:

	Increase.	Per cent.
1800-1810.....	1,561,627.....	35
1810-1820.....	1,940,093.....	33
1820-1830.....	2,735,212.....	35
1830-1840.....	3,658,427.....	30
1840-1850.....	5,337,264.....	28
1850-1860.....	6,369,468.....	32
1860-1870.....	6,666,840.....	24½

During the same decades, the colored population has increased as follows:

	Increase.	Per cent.
1800-1810.....	375,871.....	37½
1810-1820.....	393,848.....	29½
1820-1830.....	556,986.....	31½
1830-1840.....	545,006.....	23½
1840-1850.....	765,160.....	26½
1850-1860.....	803,042.....	22½
1860-1870.....	438,179.....	10

The total colored population of the United States for 1870 was 4,880,000. Of this number 4,659,358 were in the slavery States; 220,642 were in the no-slavery States.

The following table will show the distribution of colored population in the planting States proper in 1860 and in 1870, with the rate of increase during the decade:

	1860.	1870.	Increase.	Per cent.
Alabama.....	437,770	475,510	37,740	8½
Arkansas.....	111,259	122,169	10,910	9½
Florida.....	62,677	91,689	29,012	46
Georgia.....	545,142	465,698	79,444	17
Louisiana.....	350,373	364,210	12,837	4
Mississippi.....	437,404	444,201	6,797	1½
North Carolina.....	361,522	391,650	30,028	8½
South Carolina.....	412,312	415,814	3,494	0½
Tennessee.....	283,019	322,331	39,312	14
Texas.....	182,921	253,475	70,554	38
	3,184,407	3,546,747	362,340	= 11½
	1860.	1870.	Loss.	Loss.
Kentucky.....	236,167	322,210	13,957	
Missouri.....	118,503	118,071	432	
Virginia.....	548,907	530,831	18,076	
	903,577	871,112	32,465	- 3½
Delaware.....	21,627	22,794	+ 1,167	= 5
Maryland.....	171,181	175,391	+ 4,210	= 2½
District of Columbia..	14,316	43,304	+ 28,988	= 200
Virginia.....	548,907	530,831	- 18,076	
	756,031	772,320	15,299	2¾ ct.

These tables teach important results in political economy, and I think them no less important to the friends of African Colonization. They will be of value to those who care to scan them.

JOHN H. JAMES.

URBANA, OHIO, 9th May, 1874.

## EDUCATION IN LIBERIA.

We gather from Liberia school returns in 1873 the following facts and figures, which, though not complete, are gratifying indications that the cause of education is receiving attention in the African Republic:

## MONTSEERRADO COUNTY.

*Monrovia.*—At the head stands Liberia College, which, including its Preparatory Department, contains 32 students, under the instruction of Messrs. M. H. Freeman and H. R. W. Johnson as Professors, and Mr. A. D. Williams as Principal in the Primary Department.

Trinity Episcopal Church School: Mrs. M. L. White, teacher; 17 male and 35 female pupils; total 52.

Presbyterian Mission School: Mr. A. B. King, teacher; 56 male pupils, of whom 6 are native Africans.

Methodist E. Mission School: Mrs. M. L. Timberlake, teacher; 5 male and 24 female pupils; total 30.

Private school, taught by Miss Antoinette H. Barclay: 6 male and 14 female pupils; total 20.

St. Paul's River District Methodist E. Mission Schools, viz:

Place.	Teacher.	Pupils.
<i>Carysburg</i> .....	Mr. W. T. Hagins.....	39.
<i>Virginia</i> .....	Mr. J. Glasgow.....	32.
<i>Sass Town, (Congo)</i> .....	Miss Mahala Johnson.....	17.
<i>Mills-Burg</i> .....	Mr. K. Outland.....	40.
<i>Clay-Ashland</i> .....	Mr. N. E. Dixon.....	35.
<i>Lower Caldwell</i> .....	Mr. C. R. Simms.....	30.
<i>New Georgia</i> .....	Mrs. Earley.....	25.

*Brewerville* School, by American Colonization Society: Mr. Henry Clement, teacher; 34 pupils.

*Arthington* School, No. 1, by American Colonization Society: Mr. T. B. Lane, teacher; 27 pupils.

*Arthington* School, No. 2, by American Colonization Society: Mr. Henry Tayloe, teacher; 36 pupils.

*Muhlenberg.*—Lutheran Mission School: Mr. David Kelly, Jr., teacher; 8 Liberian and 32 native African pupils.

*Marshall.*—Presbyterian Mission School, Mrs. H. C. Dillon, teacher; 22 Liberian and 12 native African male and 12 Liberian and 6 native African female pupils; total 52.

Methodist E. Mission School: Rev. W. H. Davis, teacher; 7 Liberia male and 2 native African male and 11 female pupils; total 20.

*Grass Dale.*—Presbyterian Mission School: Rev. J. H. Deputie, teacher; 2 Liberian and 11 native African male and 1 Liberian and 2 native African female pupils; total 16.



*Mount Olive*.—Methodist E. Mission School: Mr. J. P. Artis, teacher; 4 Liberian and 18 native African male and 4 Liberian female pupils; total 26.

*Gazimbrio's Town* School, by New York State Colonization Society: Mrs. Z. A. King, teacher; 12 native African male, and 2 Liberian and 1 native African female pupils; total 15.

*Gibbee Country* School, by New York State Colonization Society: Mrs. S. Waters, teacher; 10 native African male and 10 female pupils; total 20.

*Taylorsville* Baptist Mission School: Miss Josephine Early, teacher; 13 native African male and 9 female pupils; total 22.

*Robertsport* Methodist E. Mission School: Mr. C. Willis Houston, teacher; 61 pupils.

Private School, taught by Mrs. Emma Diggs: 5 male and 2 female pupils; total 7.

*Mando*.—Presbyterian Mission School: Mr. R. A. M. Deputie, teacher; 10 native African male pupils, all of the Dey tribe.

*Jundee* Baptist Mission School: Mr. Isaiah Huff, teacher; 70 male pupils.

#### GRAND BASSA COUNTY.

*Vonbrunnsville* Baptist Mission School: Mr. Christian Lassen, teacher; 25 native African male and 10 female pupils.

*Sauls Town* Baptist Mission School: Mr. Enos Reeves, teacher; 3 Liberian male and 4 native African and 2 female pupils; total 9.

*Blaymor's Town* Baptist Mission School: Mrs. Sarah Oliver, teacher; 9 native pupils.

*Grazeicon* Baptist Mission School: 9 native pupils.

#### SINOE COUNTY.

*Greenville* Methodist E. Mission School: Mrs. S. E. Brown, teacher; 28 male and 32 female pupils; total 60.

Private School, taught by Mrs. Ann Priest: 5 male and 3 female pupils; total 8.

Private School, taught by Mr. W. McDonogh: 7 male and 1 female pupils; total 8.

Private School, taught by Miss Mary E. Parsons: 3 male and 5 female pupils; total 8.

Government School: G. A. Buskins, teacher; 12 male and 8 female pupils; total 20.

*Farmersville*.—Government School: Mrs. Mary J. Evans, teacher; 32 male and 29 female pupils; total 61.

*Lexington*.—Government School: Mrs. S. E. Holdman, teacher: 16 male and 18 female pupils; total 34.

*Louisiana*.—Government School: Mrs. M. A. Montgomery, teacher; 13 male and 11 female pupils; total 24.

*Ashmun*.—Government School: Mr. James M. Strather, teacher; 9 male and 7 female pupils; total 16.

*Little Bonton Methodist E. Mission School*: Rev. J. C. Lowrie, teacher; 7 male and 1 female pupils; total 8.

## MARYLAND COUNTY.

*Cape Palmas*.—St. Mark's Episcopal Church School: Mrs. Sarah Simpson, teacher; 46 pupils.

*Methodist Mission Seminary*: Mr. George S. Wood, teacher; 25 pupils.

*Latrobe*.—Government School: Mrs. Sarah Gross, teacher; 39 pupils.

*Cooper's Academy*: private, Mr. Celim Aga, teacher; 13 male pupils.

*Episcopal Mission Orphan Asylum*: Miss Botts, teacher; 22 female pupils.

*Philadelphia*.—Government School: Mr. Tubman, teacher; 27 pupils.

*Mount Tubman*.—Government School: Mr. Brewer, teacher; 40 pupils.

*Cavalla*.—Hoffman Institute, Episcopal Mission: Miss M. Scott, principal; 17 pupils.

*Boarding-School, Episcopal Mission*, Miss E. Hunt, principal; 50 pupils.

*Hoffman*.—Boarding-School, Episcopal Mission, Mr. Alonzo Potter, teacher; 46 pupils.

## Receipts of the American Colonization Society,

DURING THE MONTH OF MAY, 1874.

VERMONT.	
<i>Burlington</i> —Miss MARY M. FLETCHER, to constitute herself a Life Member, \$30; Mrs. E. W. Buell, \$8; L. Barnes, \$7; Mrs. R. W. Francis, E. W. Chase, A. W. Allen, W. H. Wilkins, H. A. Crombie, W. Greene, Edward Lyman, E. W. Peck, ea. \$5; N. S. Hill, \$2; A. G. Pierce, S. Nichols, ea. \$1; other individuals, \$16.....	\$105 00
<i>Montpelier</i> —Hon. D. Baldwin, S. Wells, George W. Scott, ea. \$5; Hon. E. P. Walton, J. P. Thurston, ea. \$2; George Sargeant, D. Dewey, ea. \$1.....	21 00
	126 00
MASSACHUSETTS.	
<i>Lowell</i> —A. W. Brooks, \$15; S. W. Stickney, Samuel Kidder, ea. \$5; F. F. Battles, \$2; Rev. N. C. Mallory, \$1.....	28 00
<i>Andover</i> —Prof. J. H. Thayer, \$4; Prof. J. L. Taylor, \$2; Prof. C. M. Mead, \$2; Prof. E. C. Smyth, Prof. E. A. Park, Mrs. Noyes, ea. \$1.....	12 00
<i>North Andover</i> —Geo. L. Davis.....	5 00
	45 00
NEW YORK.	
<i>New York City</i> —Geo. W. Jewett, \$25; Cash, \$5; Mrs. Chapin, \$1.....	31 00
PENNSYLVANIA.	
<i>Pittsburgh</i> —James Park, Jr., \$150; for the Edwina College, Mrs. Harmer Denny, William Thaw, ea. \$50; Hon. Felix R. Brunot, Wm. Semple, ea. \$20; W. G. Johnston, J. P. Hanna, ea. \$10; Thomas C. Lazear, Geo. Bingham, Geo. Singer, William Vankirk, G. A. Berry, R. Dalzell, Mrs. Ann G. Lyon, Mrs. John T. Logan, ea. \$5; Rev. E. E. Swift, D. D., \$2.50....	352 50
<i>Altoona</i> —Rev. A. M. Wallace, J. H. Dysart, ea. \$5; Wm. Murray, \$1.....	11 00
	363 50
DISTRICT OF COLUMBIA.	
<i>Washington</i> —Miscellaneous.....	430 00
FOR REPOSITORY.	
<i>MAINE</i> — <i>Saco</i> —Mrs. C. C. Sawyer, to May 1, 1875, \$1; N. Stearns, to April 1, 1874, \$1.....	2 00
<i>CONNECTICUT</i> — <i>Meriden</i> —C. P. Champion, to April 1, 1875.....	1 00
<i>PENNSYLVANIA</i> — <i>Philadelphia</i> —George M. Hickling, to Oct. 1, 1875.....	2 00
<i>ILLINOIS</i> — <i>Springfield</i> —Hon. Geo. H. Harlow, Secretary of State, for sundry volumes.....	16 00
Repository.....	21 00
Donations.....	415 00
Liberia College.....	150 00
Miscellaneous.....	430 00
Total.....	\$1,016 50

T H E

# African Repository.

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Vol. L.]

WASHINGTON, JULY, 1874.

[No. 7.

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INAUGURAL ADDRESS OF PRESIDENT ROBERTS.

*Fellow-Citizens of the Senate and House of Representatives:*

Time rolls on, ever and anon producing changes in the affairs of men and of nations. Another two years have passed, and in their evolutions have terminated the period fixed by law as the official term of the chief Executive officer of the State. And you are here assembled to-day for the purpose of reorganizing the Executive Department of our Government; and, having been returned by the suffrages of my fellow-citizens to reassume the duties of that high office, I appear before you to bind myself by the solemnities of a religious obligation to the faithful performance of the responsible duties allotted to me in the station to which I have been called.

And I avail myself of the occasion now presented, in the presence of that portion of my fellow-citizens here assembled, to express the profound impression made upon me by this renewed evidence of their favor. Indeed, I should be destitute of the feelings common to our humanity were I not deeply affected by the strong proof which they have given me of their confidence in this call to the office whose functions I am about to assume. From this expression of their good opinion of my conduct in the public service, I derive a gratification which those who are conscious of having done all that they could to merit it can alone feel. Conscious of the magnitude of the public interests of my fellow-citizens, I am aware that no thanks from me are adequate to the honor they have done me; nevertheless, I am admonished that the best return I can make is the zealous dedication of my humble abilities to their service in the promotion of our country's welfare. And this, with Divine assistance, I pledge myself to do; for whatever else I may not know, this one thing I do know, fellow-citizens, that I have never been indifferent to what concerns the interests of our common country.

Had I been permitted at your last Presidential campaign to consult my own ease in the retirement of private life, I should now be bidding you an affectionate farewell, in the consciousness of having done my duty to the very best of my ability, instead of being present with you to-day to engage anew in the turmoils and perplexities of a public functionary for another term of two years; but you, fellow-citizens, having so ordered it, and for myself, having devoted the best part of my life to the service of my country, and constantly witnessed the patience, fidelity, and perseverance of my fellow-citizens on the most trying occasions, it was not for me to hesitate or abandon a cause in which my heart had been for so many years engaged; and having accepted the post assigned to me, I beg to assure you, fellow-citizens, that, if a kind Providence shall preserve my life, and bless me with vigor of body and mind, no difficulty shall deter me in the faithful discharge of duty, or induce me to surrender any of the important trusts which you have confided to me.

Fellow-citizens, in your purpose to secure the heaven-ordained advantages of civil, political, and religious liberty, and to impart to others the same inestimable blessings, you erected on this barbarous Coast a Government of your own choice, completely free in its principles, and in all important respects fully calculated to promote the welfare and happiness of all within the shadow of its influence. But when we contemplate the magnitude of the undertaking in which we are engaged, and the transcendent objects to which the attention of our Government is directed, we have no grounds to indulge ourselves in the hope of ease, or in the belief that we shall fully accomplish the work devolving upon us without encountering difficulties which will severely test our ardour and devotion to the great national cause we have espoused.

For myself, I feel deeply sensible of the high responsibility resting upon me, in the part I am called on to perform in maintaining the purity of our free institutions, and improving the political inheritance committed to our hands. And in the efforts I am required to exert in the station where you have placed me, I might well mistrust my own ability in pressing to a fulfillment all the obligations which the office imposes. Indeed, I should feel a great want of courage did not the presence of many whom I see here remind me that, in the other high departments of the Government, I shall find resources of wisdom, of virtue, and of zeal on which to rely under all difficulties which may beset us. And, while the Judiciary will do its part in administering justice, in maintaining order, and in suppressing vice, to you, gentlemen of the Legislature especially, must I look with encour-

agement for that guidance and support which will enable us to steer with safety the little ship of State, in which we are all embarked, amid the conflicting elements to which we are exposed.

It has been the practice of incoming administrations to explain, on occasions of this kind, the governmental principles they propose to pursue during the period of their respective tenure of office; but you, fellow-citizens, are already familiar with the administrative policy I have hitherto pursued in directing your affairs; and not having discovered in it any material defect, except, perhaps, that a little more energy and firmness in some directions might be applied to advantage, I have now no new policy to announce.

I am not insensible to the fact that the peculiar circumstances of our country at the present juncture inexpressibly enhance the obligations and responsibilities of the several branches of our Government; and, while each will devote itself with renewed zeal and energy to the common good, the Executive Department is charged with duties of a general character particularly interesting to the public welfare. Upon that department devolves many of the most essential interests of the Republic. It is charged with the execution of its laws; with the superintending of its foreign and domestic relations; with the management of its revenues, under the direction of the Legislature; with the command of its forces; and with a watchful care over its concerns in general. I, therefore, fellow-citizens, assure you that I approach the task with a deep solicitude, immensely intensified by a just estimate of the importance of the trust, and of the nature and extent of the duties imposed. But the source to which I look for aid, which alone can supply my deficiencies, is in the well-tryed intelligence and virtue of my fellow-citizens, and in the counsels of those representing them in the other departments of the Government. In these my confidence under every difficulty will be placed, next to that which we have all been encouraged to feel in the guardianship and guidance of that Almighty Being whose power regulates the destiny of nations.

The principles of action by which I shall endeavor to discharge this circle of duties will be such as have heretofore governed me in my official conduct in the management of your public affairs.

In enforcing the laws, no personal or sectional consideration shall be allowed to hinder or obstruct their due execution; keeping always in view the limitation as well as the extent of executive power.

While no effort shall be wanting to maintain friendly rela-

tions with all foreign powers, no surrender will be made of the honor or dignity of our own country.

The management of the national finances is perhaps the most delicate and difficult operation of all governments; and ours forms no exception to the general rule, and will, of course, form no inconsiderable share of the solicitude of the administration. It is a lamentable fact that the impression is too common in the world that the public crib is open to all comers, and to defraud the Government is no infringement of the principles of moral rectitude. This, however, is an egregious error. The public coffer is the depository of the quota contributed by each person of the State to secure the efficiency of the Government in protecting all in the enjoyment of life and liberty, and in the peaceful possession of property; and no citizen has a right to withdraw one dollar therefrom which he has not actually earned by some legitimate service rendered the Government to these ends. To do this will be pilfering from the pockets of citizens generally so much of the quota each has contributed of his means towards the support of Government, and which each will be required to replace by additional taxation to avoid deficiency in the public exchequer. And this idea of additional taxation leads to another reflection no less interesting to the general public: I mean the expenditure of public moneys for purposes of no real utility to the general interests, or that could be readily dispensed with without prejudice to the public service. I hold it to be the duty of every public functionary in disbursing public moneys to do so with as much care and economy as he would in disbursing his own; every dollar thus saved to the Treasury lightens just so much the burdens of the people in providing an adequate revenue for the purposes of Government. It will be the care, fellow-citizens, of the executive department of your Government to observe the strictest economy in the public expenditures, especially in consideration of the present pecuniary situation of our country. We have a large public debt to discharge, and its extinguishment should be facilitated by every possible expedient—even the substitution of economy for taxation.

The encouragement of agriculture and of commerce is emphatically a national concern, and will receive such attention as may be in the power of the administration to bestow. Upon our statute books are enactments from time to time adopted for the encouragement of farmers, but most of them are so encumbered by restrictive stipulations as to be almost entirely inoperative in accomplishing the ends contemplated. It is certainly desirable, if practicable, that one of the present needs of small farmers should be secured: that is, a ready and suita-

bly remunerative sale for the small quantities of the various products of their little farms. Several articles are now produced which would command good prices in foreign markets, but they are not grown in sufficient quantities to make them an object of attention to local merchants. But a little encouragement in this direction would rapidly increase the production of these articles to such quantities as would make them important commercial commodities to be sought after at such prices as would well compensate the producer.

The commerce of the country is steadily expanding, and deserves to be fostered by Government not only as a means of individual wealth, but also as an important resource of the national revenue. The trade of our Coast, as well as that of our interior, deserves to be fostered by Government, and is capable of being immensely increased by the encouragement of commercial enterprise and industry. While the construction of roads, and the prevention of tribal squabbles and petty wars among the chiefs of the interior districts, would greatly facilitate trade in that direction, our Coast trade requires to be remodeled with a view to the protection of the revenue, the security of the property of traders, and the correction of abuses tending to the corruption of the morals of the people.

I have no other apology to offer, fellow-citizens, for advertising to a subject so frequently pressed upon your attention than the deep interest I feel in the elevation and Christian enlightenment of the aboriginal population within our limits. Every consideration of national policy, of bleeding humanity, and of our holy religion forces upon us the conviction of duty this Government owes to the accomplishment of an object so eminently important—nay, essentially necessary to the stability and perpetuity of our republican institutions. These people are absolutely to be drawn within the social and political arena of our country. In a word, they are to be properly educated and trained for usefulness, as efficient coworkers in the construction of the political fabric now being erected on these shores. This subject has been one of intense solicitude to every right-minded citizen of Liberia since the time that Lott Cary commenced his missionary efforts among the hills of Grand Cape Mount, and Elijah Johnson on the plains of the Gollah country, and George L. Seymour in the forests of the Pessa region. And yet, to all human appearance, comparatively little has been accomplished. Why and for what reason? is a question not easily answered; eternity may disclose it. Still we may ask ourselves, has Liberia done her whole duty? Who will answer?

My eyes fell a few days ago on an article in a periodical

here, we may hope, I think, that the dawn of better days is now near at hand.

A few days ago I received an interesting letter from a converted chieftain in Grand Bassa, Prince New Joe West, in which, after speaking of some troubles he was having which threatened to involve a war, he remarks: "I can say with a clear heart that God in my behalf has changed my hand"—that is, from engaging in war—"and all my desire now is to serve God, and to teach my people to do so to the best of my knowledge. I am perfectly satisfied, and well do I know that God has changed my heart; and I am now, to the best of my ability, preaching Christ to my people. I call upon Liberia to help me. We want the Bible to come into our country; I want a school opened. It is the desire of all my people, as well as myself, for the Gospel to be extended towards us, and schools to be opened among us to civilize and Christianize our children. Do send us aid. Our doors stand open; our hearts are free and ready to receive instruction. Remember me and my people when you pray." A young Americo-Liberian writes: "I was present at New Joe West's town on Sabbath the 14th and 21st December, and I had the pleasure of going to his church to hear him preach an interesting discourse in his own language, which I well understood; and he and his people have also selected hymns which they sing in their own language, and the whole was properly conducted; and from his actions I am constrained to believe that he is a changed man, and is trying to live a Christian life." New Joe West deserves to be encouraged, and I trust the Legislature will favorably consider his case.

Another remarkable case of religious concern, which occurred a couple or three weeks ago, has just been reported to me. A native youth from the "bush," and apparently in great distress, presented himself at the farm of an Americo-Liberian on the Mesurado river, and, approaching a Christian woman, said: "Mamma, I come to ask you to pray for me; I want to find Jesus." With such evidences, I think, we may take courage in the prospect which seems to be opening for a more rapid development of the civilizing and Christianizing influences so essential to the prosperity of our country. A very great man has truly said: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who would labor to subvert the great pillars of human happiness—these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. Let it simply be asked where the security for property, for reputation, for



life even, if the sense of religious obligation desert the oaths which binds the consciences of men." And he adds: "It is substantially true that virtue or morality is a necessary spring of popular government. Promote them, as an object of primary importance to the diffusion of knowledge. In proportion as the structure of a Government gives force to public opinion, it is essential that public opinion should be enlightened." Now, if this be true, of which there can be no doubt, then it is vitally important to the perpetuity of our institutions, civil and religious, that the Government provide, as far as practicable, for the education of the masses of the people throughout Liberia. Educate the people to an appreciative knowledge of what their civil and political rights are, and they will know how to maintain them, and they will not be left to the mercy of designing political demagogues whose object is to secure their own unworthy ambition and self-aggrandisement, with little or no care for the general good.

The faithful fulfillment of all national engagements, and thus to maintain the public credit, is of the highest importance as a source of strength to the Government. We should avoid, by all means, any depreciation of the national currency—the bane of any country where it is suffered to obtain. It subjects the Government to the grossest impositions, and unfavorably effects all branches of industry. To promote the public credit, and to prevent the evils consequent upon the profuse expenditure of public money, depend almost entirely upon the regulations provided by the wisdom of the Legislature in their specific appropriations, and for the prompt accountability of public officers. So far as this comes within the scope of executive duty to enforce, there shall be no want of diligence.

While there are other interests of high importance to the public weal not forgotten, I have briefly delineated the principal objects which will claim the attention of the administration: and, with a proper regard to the best interests of the country, and the advancement of general prosperity, I shall endeavor to select men to the ministration of our affairs whose diligence and talents will ensure in their respective positions able and faithful co-operation in the public service. I am not aware that I am under obligation to any citizen to provide for him place or preferment: nor am I the instrument of any party or clique seeking place or power from selfish or any other unworthy motives. I come to the administration under no other pledge than, to the best of my ability, to preserve, protect, and defend the Constitution, and to enforce the Republic; and this duty, under the guidance and with the aid of an all-wise Providence, I intend to perform

without fear or favor, and without prejudice to the just interests of any. The Government will be administered for the people, the whole people, without bias or personal partiality—each citizen standing upon his own merits. That I should be able to satisfy the wishes of all aspirants, or escape the criticism, perhaps abuse, of all self-constituted political censors, is a thing not to be expected. Nevertheless, from a just responsibility, I shall never shrink; relying most implicitly upon the candor, the patriotism, and the intelligence of that portion of my fellow-citizens who have never yet deserted me in my efforts, however humble, to maintain their cause. Our cause is the same, and our civil and political interests are identical; we should therefore allow no mere personal or sectional consideration to impair them. God has given us a fine country, unsurpassed, I believe, by any other in natural resources. We have among us and around us material which only requires to be dressed and polished to found a large and interesting population. But nothing can be accomplished without labor. God has so decreed it; then we should prosecute the work of our national superstructure with increased ardor and Christian devotion. If so, God will abundantly bless our labors, and make of Liberia a great people.

Fellow-citizens of the Senate and of the House of Representatives, we are co-workers, gentlemen, in a great undertaking; nothing less than the founding of a Christian State on the borders of this vast heathen continent, with a special view to the elevation of a long-oppressed and down-trodden race. We would establish here a negro nationality, which, it is hoped, shall continue to gather strength and respectability; and that we shall be able to fully demonstrate the capacity of the negro for self-government in maintaining free civil institutions. This is our cherished aim; and while the eyes of the civilized world are upon us, it should be our determined purpose to fulfill the wishes of our hopeful friends, and disappoint the evil predictions of our implacable enemies. I now advance with obedience to that part of the work enjoined upon me, as chief of the executive department of our Government, relying, gentlemen, upon your firm co-operation in whatever efforts shall be made tending to the advancement of our common country, and the accomplishment of the great objects for which we are here.

And now, fellow-citizens, generally, I repair to the post you have assigned me, with experience enough, I hope, to enable me to overcome the many difficulties which are sure to beset us in our national course. And though I cannot flatter myself that I shall escape all errors, this much I will assure you,

they shall never be intentional. I therefore ask your kind indulgence, and so much of your confidence as shall give firmness and effect to the proper administration of your affairs. The approbation implied by your suffrage in again returning me to office is a consolation to me for the past, and greatly increases my solicitude to retain the good opinion you have thus bestowed, by doing all in my power for your welfare during the period I am now required to serve you. Intentions upright and pure; a heart devoted to the welfare of our country; and the unceasing application of my best energies to her service, are all the pledges I can give to the faithful performance of the arduous duties I am now to undertake. And may that infinite Power, which rules the destinies of nations, lead our councils to what is best, and give them a favorable issue for our national peace and prosperity. J. J. ROBERTS.

EXECUTIVE MANSION, *January 5, 1874.*

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**THIRTY-THIRD ANNUAL REPORT OF THE MASSACHUSETTS COLONIZATION SOCIETY.**

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PRESENTED AT THE ANNUAL MEETING, MAY 27, 1874.

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The MASSACHUSETTS COLONIZATION SOCIETY held its Thirty-third Annual Meeting in Boston on Wednesday, May 27, 1874. The Annual Report of the Board of Managers, prepared by Ex-Governor EMORY WASHBURN, was read by him and accepted. The Treasurer's Report was also read and accepted. The officers for the year ensuing were unanimously elected: Hon. G. Washington Warren succeeding Ex-Governor Washburn, who declined a re-election as President.

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**ANNUAL REPORT.**

In presenting to the Massachusetts Colonization Society the Thirty-third Annual Report of the transactions and events in which the Society have been directly interested, that which touches them most nearly is the death of their excellent and esteemed Secretary, Rev. JOSEPH TRACY, D. D., whose long services had shown the incalculable value of his labors in the

cause of Colonization and Christian civilization, and whose personal qualities of mind and heart had won the respect and esteem of all who knew him. Appropriate and appreciative notices of his distinguished services as an officer of the Association, and his worth as a man, have been made by the Executive Committee of the National Society, and been published in the organ of that Society, which render it unnecessary on this occasion to do more than to bear testimony to the grateful respect which the members of this Society bear to his memory, while they record how much the cause in which they are engaged is indebted for its success to the wisdom and devotion of his earnest labors.

This Society also has to lament the loss of two other of its members, whose character and influence lent an efficiency and importance to their support of the scheme of Colonization. The Hon. REUBEN A. CHAPMAN, Chief Justice of the Supreme Judicial Court of Massachusetts, had been too long and too generally known in this community to need any other sketch or notice of his claims upon the grateful respect of the public than his name, and the private worth and public services associated with it. If the Society have lost the benefit of his countenance and counsel, they have the memory of what he has been and what he has done for the cause in which they are engaged, to encourage them to persevere in the work. BENJAMIN T. REED, Esq., of Boston, though less known in public life, had made himself conspicuous by his noble benefactions and liberal charities to religious, educational, and benevolent purposes, from the fruits of a life of active and intelligent enterprise in business; and his loss has been a source of public sorrow and regret. He was also one of the Trustees of Donations for Education in Liberia, who have, in common with this Society, occasion to cherish a grateful memory of his interest in their united efforts to rescue Africa from barbarism.

By an arrangement entered into between the Massachusetts Colonization Society in February, 1871, and the National Society, without affect-

which, as a State Society, the Massachusetts should stand to the American Society. Under this arrangement the American Society acknowledges the receipt of \$2,099.11 from Massachusetts during the year ending April 30, 1874. When, therefore, the death of the late Secretary terminated his useful and invaluable services, it became a matter of deliberation and inquiry on the part of some of the friends of Colonization in this vicinity how far it was expedient and desirable to continue the organization of the Massachusetts Society, and a free consultation was had at an informal meeting as to the course to be pursued in view of the change in its condition. It was concluded by general assent that it would be best to continue the organization, in order to bring its members more immediately in communication with the National Society, to keep alive a more direct local interest in its success than might be otherwise felt, and to have a known and responsible body of the friends of the enterprise duly organized and authorized to receive and disburse any gifts by legacies or otherwise which liberal and public-spirited individuals might be willing to contribute. It was, furthermore, thought best to avoid all local expenses of rents and salaries; and they were fortunate enough to find in Mr. J. C. Braman a gentleman who was willing to act as Secretary of the Society without compensation, and he was accordingly chosen to supply the vacancy occasioned by the death of Dr. Tracy. It will be for the Society to determine whether this course, which has the approbation of the Managers, shall be adopted as the action of the Society.

But while the Managers recommend this change of the details in the mode of conducting the affairs of the Society, they would not be understood as implying thereby any abatement of their interest in the purposes for which it was organized, or any supposition or belief that the importance of these has become or is becoming any less than it ever has been. So far from that, they were never more strongly impressed than they now are that the cause of Colonization is the cause of Christ  
 never cease to be an object  
 of it  
 All Africa shall not only be

redeemed from slavery, but made free in the light and liberty of Christian revelation.

It took its rise from the existence of slavery in the United States, and in fifty-two years has succeeded in planting upon the soil of Africa a Republic of freemen, governing themselves and recognized by most of the leading nations of the globe, through which a way is opened for civilization to enter that continent.

It has shown that it is by such means, and such means alone, humanly speaking, that there is any reasonable hope of planting civil institutions, and through them of spreading the influences which grow out of these through the interior of that continent, which has for ages been shut to their approach.

Nor has the occasion for such an agency as is offered in the scheme of Colonization ceased by the extinction of slavery, even if we confine our views to our own country. We have four millions of freemen instead of, as formerly, the same number of slaves. But merely proclaiming them free does not supply them with the education or wealth or the habits of thrift which are requisite to elevate them to the rank of social equality and capacity for self-government with intelligent American citizens. To not a few the blighting influence of prejudice and caste will ever stand in their way; and the only hope they have of ever breaking away from the restraints under which they are kept down, and rising to the dignity to which their ambition prompts them, is within some free Republic of their own race and color, like Liberia, where their powers and faculties may find consistent exercise, and their efforts meet with the reward they deserve. The number who feel the need of some such field for their social and moral development is not small, and will grow larger as the difficulties growing out of their abnormal condition are better understood. So that the time is far distant when there will not be ample work for the Colonization Society to do, in the way of supplying worthy and excellent American citizens with the coveted means of achieving a higher manhood and a broader independence than they can ever hope to attain here. And when we remember that it is just such men as these that Liberia,

and, through her, Africa needs and must have to work out the great problem of civilization, which is now being tried through what the American Colonization Society began, it is difficult to exaggerate the importance—may we not say the necessity—of continuing the agencies and activities which it has in operation.

The Republic of Liberia is small, and needs larger numbers. It is poor, and needs to have its industry and resources developed. And surrounded as it is by barbarous heathen tribes, it has to look, for the present, for aid and assistance abroad among Christian nations. But there is danger and difficulty even here, unless these can be wisely and discreetly guided by some competent agency upon the spot. Saying nothing of the variety of religious denominations who have founded missions within the Republic of Liberia, at which every one ought to rejoice as a means of disseminating Christian teaching, there is danger of the cause of common-school education suffering, unintentionally, from this very circumstance. Free, universal education lies at the very foundation of the Republic. Surrounded by savage tribes, if her children are not taught in her schools, and are suffered to grow up in ignorance, there is hardly anything of which we can conceive which will stand between them and the barbarism by which they are environed. Even in our own country, not a few have looked upon the condition of the common-schools in some of the States where the colored race outnumber the white with no little apprehension. How much stronger ought this apprehension to be in a community where schools derive no aid or encouragement from traditional respect or the customs of the country. To maintain anything like an educational system in the State, it must have the sanction and support of the State in its laws and their administration. Now, from the reports of these various missions in Liberia, we are led to believe that the chief of part of the school education furnished to the children and youth of Liberia is supplied through the instruction given by persons in the employment of these missions. And the consequence, we are informed, is what might naturally be expected: so long as people from abroad will contribute the means of keeping up schools, the

people of Liberia will not tax themselves to maintain them. A change in this respect, such as might be hoped for if Liberia were more populous and better developed, is one of the things to which the friends of Colonization may look forward with hope and confidence.

Among the aids and instrumentalities to which the friends of Colonization have looked for fitting and educating the people of Liberia to be a self-governing, self-sustaining nation of freemen has been the College founded at Monrovia and chiefly sustained by benefactions from the United States. The importance of such an institution can hardly be over estimated. Like the common-school, it forms a germinal principle of a free State, upon which its social and intellectual growth must, in no small degree, depend. It needs the free-school to feed it, and the State to patronize and befriend it. It must, from its very position, be the appropriate institution in which young men who are to make their influence felt in that and the surrounding community should be taught. And, though it makes no pretention to be a denominational college, it is, to say the least, a question how far, on the whole, it is expedient for any denomination seeking to christianize Africa to bring her sons to this country to be educated in an American college rather than strengthen and encourage that of Liberia by the patronage of their presence and example.

We need only add that these and other means of building up and extending the Republic, so lately the Colony, of Liberia are in harmony with and a part of the Colonization enterprise in which this Society is engaged. And so far from the occasion for it having ceased or passed by, it never made a stronger appeal to patriots, Christians, or friends of human freedom or progress than it does now. Its field was never so wide, its promise of success was never so encouraging, if good men and true will supply the means by which the agencies now in successful operation can be kept in vigorous action. To this extent, at least, the Massachusetts Colonization Society can still give efficiency to its organization.



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**OUR WORK IN WEST AFRICA—ADVANCE INTO THE INTERIOR.**

We publish below a remarkable law enacted by the Legislature of Liberia during its recent session. It is a law which, if carried out, would give to that Republic an impulse in the right direction of immense importance.

Whether we look at the course of events at home or on the Coast, occurrences are daily proving the wisdom of the founders of the American Colonization Society in making an opening for civilization and Christianity on the borders of that great country; and in proposing that the chief agents in the promotion of the great and arduous work should be descendants of Africa.

Our negro colonists, settled fifty years ago, without the prestige which a colony fostered by a great nation would possess, on a Coast at that time not only barbarous and inhospitable from the degraded condition of the indigenous inhabitants, but rendered more dangerously so by the presence of slave-traders who at that time infested that particular region, have so demeaned themselves as to command the respect and esteem of the natives to a far greater degree than many European colonies which have had the advantage of an unlimited foreign patronage and powerful Government protection.

With a scanty exchequer and with no navy or standing army, Liberia has been able thus far to maintain order among the strong tribes within her borders and on the east of her. But her responsibilities are multiplying, and the difficulties of her position increasing. The appeals which commerce in its imperious exigencies is making to every point of the Coast, the feverish competition being everywhere introduced, will likely, it is feared, compel the Liberians to remove the barriers which, amid great temptation, they have hitherto maintained against alien influences in their domestic affairs, and thus open the way for interminable disputes with intermeddling foreigners, and endless collisions with powerful chiefs.

Already the Liberians, from the very necessities of their condition, as a youthful, elastic, and growing nation, having to engage in a foreign trade, have been involved in questions of the gravest nature, which would tax the ingenuity of a much more experienced people. During the last four years the

Republic has been pressed with the consideration of such varied matters as wrecks and salvage, boundary disputes, foreign loan and debts, its own monetary system, while at the same time it has been convulsed with internal political conflicts. On all these matters, however, their conduct has been marked by surprising moderation, good sense, and adequate knowledge.

They are now aspiring to enter earnestly upon the vast interior work which lies before them, but with which it can hardly be expected that their intellectual and material energies are fully adequate to cope, and they appeal to us for assistance in the shape of educational appliances and in the opening of roads. We learn that the visit of Professor Blyden to this country has reference to educational work among the aborigines. We trust that he may be successful in awakening an interest in that important enterprise.

As a nation, we are in a measure responsible for the position of the Liberians on that Coast! They are an offshoot from among us, and representatives on that vast continent of our political and religious institutions. We cannot lightly regard their appeals. We cannot sit indifferently, and see them struggling in their feebleness to fulfill a great mission in that land. We must help.

It is with such feelings that we cheerfully publish the following recent Act of the Liberian Legislature. We learn that Mr. Benjamin Anderson, the explorer of Musardu, with a competent assistant, has been recently commissioned and sent out by the Executive Department, under the provisions of this Act.

*RESOLUTION providing for the Appointment of Commissioners to the Interior, and extending the Boundaries of Liberia at least two hundred miles from the Sea-Board.*

Whereas it is of the highest importance that the most friendly relations be established between the Republic of Liberia and the native chieftains in the interior of the Republic of Liberia proper, as far back as two hundred miles at least from board; and Whereas the making of treaties of alliance with the said chieftains with this Government would be the best means of establishing and securing their friendship together with the opening of free and uninterrupted trade, and as protect the highways; and Whereas deeds of ces-

sion and treatise of alliance formally executed to the Republic of Liberia by said native chieftains would secure the double effect of strengthening friendship as well as extend the interior boundary of this Republic; and Whereas the appointment by this Government of discreet and proper persons to be termed Commissioners to the interior would secure these desirable objects; and Whereas the expense of carrying out this measure would be trivial when compared with the benefits which would accrue to the Government and its citizens, as the Government would gain prestige, territory, and pecuniary benefits: Therefore,

*It is Resolved by the Senate and House of Representatives of the Republic of Liberia in Legislature assembled:*

- SEC. 1. That four discreet persons be appointed by the President to be termed special Commissioners to the interior, and in addition thereto, four other persons shall be appointed, in like manner, to be termed assistants to the said Commissioners to the interior, all of whom are to be appointed as follows, viz: one Commissioner and one assistant for Montserrado county, one Commissioner and one assistant for each of the leeward counties, viz: Bassa, Sinoe, and Maryland; and each Commissioner shall be furnished by Government with six baggage carriers, together with such outfits as the nature of their mission may demand; whereupon, they, the said Commissioners, shall go into the interior immediately in the rear of their respective counties, pursuing a course that will lead directly interiorwards. And as soon as the interior boundary of this Republic is reached, and at that point or distance in coming in contact with the natives, they, the said Commissioners, shall then and there commence to communicate, express, and state, in the most clear and positive manner, the object of their visit and mission to the section of the country which they may then be in, and shall continue to go interiorward, form treaties and making known to the chieftains or chiefs the object of their mission, and the object of the Government in sending them in the interior, until they shall not have gone not less than two hundred miles, and as far beyond that as practicable interiorward from the boundary line, which shall be to this effect, to wit: Division first: that the Government of the Republic of Liberia is desirous to open and keep open the highways leading from the interior to the frontier, without any interruption by any person or persons, clan or tribe whomsoever, and so to be kept open—which influence the Government desires to extend the entire distance to which the said Commissioners may go. And they, the said Commissioners, are hereby positively directed to state to the

chiefs and natives generally with whom they come in contact, and shall then and there state to them, the kind of produce and commodities which are or may be most desirable in the Liberian market, as follows, viz: palm-oil, cam-wood, ivory, raw cotton, gum, benny-seeds, dried pepper in quantities, dried coffee in the hull, cattle, gold, hides and skins of every description, rice, ground-nuts, together with all such articles as may be pressed into general use. And to this end they, the said Commissioners, shall agree and stipulate with the said chiefs or chieftains ruling any district or territory as aforesaid, that the Liberian Government will agree and stipulate on its part to pay or cause to be paid to any chief or chieftains so ruling districts or territories as aforesaid, who will or may agree on their part to keep open and protect the highways so leading to the frontier as aforesaid, an annual stipend to the amount of fifty dollars, (\$50,) one-half of which amount shall be paid in advance by the Government through the said Commissioners. And further, it shall be, and it is hereby made, the duty of said Commissioners to present the Liberian flag to each chief so agreeing and stipulating with this Government. Division second: and they, the said Commissioners, shall be and they are hereby positively required to use their best endeavors to make and ratify peace between any chief or tribe who may be in a belligerent attitude one towards the other; and whenever it appears practicable that peace can be made, the said chief shall be required to ratify the same in strict accordance with their own custom.

SEC. 2. And it shall be and it is hereby made the duty of the said Commissioners to propose to any chief or chieftain residing beyond the interior boundary of this Republic, the privilege of becoming allies to this Republic; and further, that the said chiefs or chieftains may have the privilege of executing deeds of cession, ceding their territory to the Republic of Liberia, which deeds of cession shall be drawn, worded, and constructed on the common-law principle; and shall in every case contain a clause to read in these words: "that the said Chief for himself and his successors in office, do covenant, promise, and agree, that the territory or section of country now ceded to the Republic of Liberia, shall never be alienated, sold, or transferred to any person or persons, nor to any <sup>the</sup> or government whomsoever;" and further, the boundary <sup>d</sup> tent shall be named and described as nearly as <sup>pr</sup> a, <sup>e</sup> which shall be managed, done, and effected by <sup>owners</sup> in a most careful and proper manner; and <sup>d</sup> of alliance, and deeds of cessions shall <sup>u</sup> <sup>moners</sup> promptly and speedily forwarded <sup>to</sup> <sup>e</sup> Department to be filed in the archives.

SEC. 3. The said Commissioners shall also devote themselves in a measure to such matters as refer to the physical nature and condition of the country through which they may pass, by noticing and noting the degree of temperature as indicated by the thermometer, as well as to make close observation of rivers, lakes, mountains, prairies, etc., including an account of their extent, magnitude, etc., all of which shall be made a matter of report.

SEC. 4. *And it is further Resolved*, That the four said Commissioners, with their assistants, shall continue in service for the term of one calendar year from the date of their commission, for which calendar year's service, the said four Commissioners shall receive a salary of five hundred dollars (\$500) each; and the said four assistants shall receive a salary of three hundred dollars (\$300) each; and further, there shall be allowed for the purposes above stated a contingent sum of two thousand dollars, (\$2,000,) making for this object a sum total of five thousand eight hundred dollars (\$5,800;) that the said Commissioners for Montserrado county shall be sworn in by the President, and the other Commissioners shall be sworn in by the Superintendents of the respective counties from which they may be sent.

SEC. 5. *It is further Resolved*, That the above-named Commissioners shall lay before the different chiefs with which they have succeeded in making treaties the great necessity of the education of their children, and to get them to agree, if possible, (each town or tribe wherever they may have entered into treaty stipulations) to pay one-fourth of the teacher's salary, assuring them that the Liberian Government will furnish teachers and pay them three-fourths of their respective salaries, which salary shall not exceed three hundred dollars (\$300) per annum.

SEC. 6. On the return of the Commissioners from the interior, the President is hereby authorized and required to appoint suitable persons to reside in the influential towns as agents of the Government, to guide and stimulate, with the consent and co-operation of the chiefs, the industry of the people, to instruct them in the elementary branches of an English education, and also to assist in settling all difficulties of a legal nature; and the said agents or teachers are required to keep a correct diary, and to make quarterly reports to the President or to the Superintendents of the different counties of their doings as agents and teachers of said Government.

SEC. 7. *And it is further resolved*, That the President shall invite from the interior routes opened, and from the different districts of the Coast, one or two of the leading chiefs, (two from each county,) to be present each year at the meeting of

Legislature, to sit in each branch as referees and advisers in all matters affecting or pertaining to the particular locality in which said chief belongs, and the expense of said chief so appointed shall be borne by the Government.

*Sec 5. And it is further Resolved,* That a copy of this resolution shall be circulated as far as possible among the natives within our jurisdiction.

The President is authorized to draw out of the public treasury all amounts necessary for carrying out the provisions of this resolution, any law to the contrary notwithstanding.

Approved February 4, 1874.

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From the New Era, March 20.

**AFFAIRS IN LIBERIA.**

**COFFEE IS KING.**—Liberia is the offspring of the benevolence and Christian philanthropy of the people of the United States. It was designed as a refuge from oppression and slavery, and a home for the descendants of Ham. Fifty years of toil and civil commotion have passed away, and she now claims the right to join in the ranks and hold her way in the line of civilized and Christian nations. Her principal productions are sugar, coffee, arrowroot, and ginger; while she is capable, with the application of industry, means, and capital, to produce, to an unlimited extent, indigo, pepper, spices, and all the herbs, fruits, and flowers that are indigenous to a tropical climate. But her great staple now seems to be coffee; and in comparison to this, all other productions at present seems to dwindle into insignificance. There was a time when palm-oil held rule; when the farmer who could not deal in that article could not attract nor secure a passing notice from the denizens of our chief cities, when cam-wood held second rank; and those being wild and spontaneous productions, caused the untutored native to claim from all foreign traders greater regard and respect than was ever afforded to civilized and Christian Africo-Americans. But things have changed. Palm-oil has fallen in the respect and esteem of foreign nations; and their representatives in this country seek some other personage more worthy at whose court they may pay their honors. Every Liberian has daily heard resounding in his ears the name of coffee. Who does not respect, who does not wish to do him honor? He is the subject of every conversation. He is the hero of every story. The merchant, the lawyer, the doctor, all praise and descant upon his virtues. Old men love to sit for hours and discuss his merits and recount his glories. Young maidens fair and whispering lovers pause in their

rounds of pleasure, and smile at the sound of that enchanting name. America and Germany come with boxes of gold, fine silks, linen, and all the luxuries and treasures of the old and new world to lay them at his feet. Who will not say that coffee is king?

**CHANGE IN THE SEASONS.**—The present or past dry season is the most remarkable that has ever occurred in this part of Liberia within the memory of the oldest inhabitant. It has been a difficult matter to ascertain when the last rains ceased and the dry season commenced. At the period when Dr. Lugenbeel was a physician in Liberia, he wrote that the rainy season commenced about the first or middle of May, which we have found in more recent years to be about correct. But last year, to the astonishment of the natives as well as the civilized farmers of this section of Liberia, the rains did not commence till late in May or the first of June. Last season we expected the rains to cease in November, and the dries to set in about that time and continue till about the first of May; but showers continued all along through the months of December and January. On the St. Paul's river scarcely a week passed without rain up to March. During the month of March it has rained here sometimes three or four days in a week, and all nature has clothed herself in the sombre habiliments of the middle of the rainy season. Except in highlands, like Carysburg and Monrovia, the past dries have been a growing season as much so as the rains. Coffee trees in many places, which were set out as late as last September, have not changed the color of their leaves at the appearance of the dries. In some gardens beans, greens, cabbage sprouts, and other vegetables have continued to grow as in the rains up to the present date. Never in our recollection has there been such an abundance of bread-stuff during any dry season in this country as we have had this year. Rice, even now, is daily brought in for sale by the natives, and the supply in Monrovia in the month of January last completely glutted the market, so that all demands ceased even at sixty cents per kroo. Potatoes at twenty-five cents per kroo, eddoes at thirty-seven cents, and even cassavas at twelve cents per kroo, have been sent to Monrovia for a market, and often returned unsold.

**AGRICULTURAL AND COMMERCIAL.**—The farmers, especially those engaged in the growing of coffee and ginger, have met with an abundant reward this season, owing to the unprecedented demand this year for these two articles—a demand, too, that seems increasing and unlimited. So great was this demand in England that ginger, which sold for eight cents in the market last year, commanded sixteen and eighteen cents this. The five cents duty in gold per pound which was for-



merly paid on ginger, having been taken off in the United States, produced an equally great demand for ginger there. Thus ginger, which would not here command five cents per pound in former years, now has unlimited demand at eight cents cash or nine and ten cents in goods. Liberian coffee, for which until the past two years no merchant would pay cash at fourteen cents a pound, now finds ready sale at eighteen cents gold, twenty cents greenbacks, and twenty-two and twenty-three cents goods. Merchants, traders, and it may be truly said, everybody wants to buy coffee this season. Such is the earnest competition among merchants and traders that they are not sufficiently careful about the condition, the curing, and quality of the berry. There being no inspector to examine and require that none but a good quality shall be offered in the market, there is great danger that unripe, bruised, broken, and inferior qualities are imposed upon the ambitious merchant. The consequence may be that Liberian coffee, which has just now begun to obtain a high reputation as a superior article and to become the great staple product of the country, may by such a course lose its high reputation and find its level with the lowest grades of other countries. And thus Liberia would lose a mine of agricultural wealth richer than the plains of gold in Ashantee or the diamond fields of Natal.

THE STEAMSHIP YORUBA.—Our distinguished merchant and enterprising citizen, W. F. Nelson, Esq., the present Mayor of Monrovia, some time last year purchased at auction the steamship Yoruba as stranded on the beach near Harper, Cape Palmas. He immediately proceeded to the United States, and brought out engineers, machinery, and such appliances as would be necessary to raise the vessel from the bed of sand and put her afloat. We learn that they are laboriously engaged at the work, and it is thought she may be gotten off. We wish him great success. If she is removed and put afloat, it will astonish the Liberians as well as the natives, and show the power of science and skill over ignorance and heathenism.

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#### LIBERIA'S TWENTY-SEVENTH ANNIVERSARY.

On the twenty sixth of July, 1847, "the representatives of the people of the Commonwealth of Liberia" published and declared the said Commonwealth "a free, sovereign and independent State, by the name and title of the REPUBLIC OF LIBERIA." In I it y affirm:—"We recognize rights; among these are l, possess, enjoy, and

defend property." They also affirmed their purpose "to evince to all who despise, ridicule and oppress our race, that we possess with them a common nature, are with them susceptible of equal refinement and capable of equal advancement in all that adorns and dignifies man." And with Christian courage they affirmed: "Our Churches for the worship of our Creator, everywhere to be seen, bears testimony to our piety and to our acknowledgement of His providence. The native African, bowing down with us before the altar of the living God, declares that from us, feeble as we are, the light of Christianity has gone forth; while upon that curse of curses, the slave trade, a deadly blight has fallen as far as our influence extends."

On Monday, July 27, 1874, the twenty sixth anniversary of the Declaration of Independence by the people of the Republic of Liberia will be celebrated. On that day and on the Sabbath preceding let special prayer be offered for the African Republic, accompanied by donations for the sending out of missionaries to preach the Gospel to the nations of Africa.

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#### ANNUAL COLLECTIONS.

Pastors are requested to remember, in their observance of public worship on the first Sunday in July, the Christian Republic of Liberia, founded by American philanthropy, and composed mainly of colored Americans. Some sixty churches of the Presbyterian, Methodist, Baptist, Episcopalian, and Lutheran denominations have been established in Liberia. The voluntary applications for passage of several thousands of freedmen are now under consideration; "a goodly number of whom are humble disciples of the Lord Jesus." Fifty dollars will pay the passage of an emigrant, and fifty dollars more will meet the cost of provisions, &c., for six months, while clearing land and building houses. Each family receives twenty-five acres as a gift.

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#### MISSIONARY MOVEMENTS.

We learn that the Rev. Dr. Eddy will proceed to Liberia shortly as a missionary, under appointment of the Foreign Committee of the Protestant Episcopal Church, to open an interior mission about eighty or ninety miles from the Coast.

The American Baptist Missionary Union are contemplating the enlargement of their operations looking to the interior. They propose to make Arthington and Vonbrunnville—the centres of their educational operations—bases for extending the work into those large, populous, and interesting inner countries which lie on the east of Liberia.

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**PROFESSOR EDWARD W. BLYDEN.**

We had an interview a few days ago with Professor Blyden, who visited the Howard University of this city. On Sunday evening, June 7th, he preached in the University Chapel before the professors and students. On the following morning, by the request of the acting President, he addressed the students in a body.

On the invitation of General Howard, the Professor attended, in company with the General, the commencement exercises of the Normal and Agricultural Institute at Hampton, Va., on which occasion he was one of the speakers.

The Professor has since attended the commencement exercises at the Lincoln University, Pa., on which occasion the honorary degree of Doctor of Laws was conferred upon him by the trustees of that institution.

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**PROGRESSIVE SENTIMENTS IN LIBERIA.**

We have been favored by Professor Blyden with copies of several letters written by some of the leading citizens of Liberia on the subject of missionary and educational work in that Republic. These letters, we presume, represent the advanced views of the thinking portion of the people. We give below one of the letters, by Rev. Daniel Ware, of the Methodist E. Church. Mr. Ware was educated at the Monrovia Academy, under Rev. J. W. Horne. He is the Presiding Elder of the Monrovia District, and has had several years' experience in missionary work:

**LETTER FROM REV. DANIEL WARE.**

MONROVIA, March 30, 1874.

DEAR SIR: Please receive the following as embodying my convictions with regard to missions in this country:

I think a great mistake has been committed from the beginning in the

establishment of missions in this country, growing out of several misconceived views entertained by those who had the management of affairs.

*First.* It seems to have been the prevailing opinion that the aborigines were an inferior order of men like many of the slaves on the cotton and tobacco fields of America; and that therefore any class of operatives was quite competent to be sent among them, just so they professed faith in Christ and led consistent lives, literary attainments not being sufficiently taken into the account. This, I think, a grievous error, as facts subsequently developed show.

*Secondly.* Among ourselves (Methodists) the itinerent system which has been carried out in all its rigor has been another great mistake. One man or set of men would scarcely have stayed long enough to learn the peculiar manners and customs of a tribe before they must be moved.

*Thirdly.* The custom of speaking through interpreters—many of these, yes, a large majority, imperfect—has defeated the aim had in view. Missionaries to the heathen should make it a point to acquire a knowledge of the people's vernacular.

*Fourthly.* It is among the children the main efforts should have been put forth. Adults, whose minds are overgrown with the heavy forest of superstition and idolatry, are hard to approach. It would be thought very unwise, to say the least of it, were a man going out to farm to sow his seed broadcast into the midst of an unfelled forest, under the thick foliage of trees of a century's standing. It would be accounted sheer waste of time and seed.

*Fifthly.* The practice of making large presents (dashes) as inducements to hear and embrace the Gospel. It has been made, I fear, too much a matter of traffic. The speculating predilections of these sons of nature have been too much pampered in this way, and hence he who could give the largest presents as a missionary could make the largest numerical showing.

*Sixthly.* The sad neglect to devote a large share of the funds appropriated to the opening of roads from town to town, and the instructing the natives in the industrial arts and habits of civilized life, has been another great drawback to success.

*Seventhly.* The failure of Government to co-operate to the extent she should with the missionaries has militated largely against the rapid advancement of the work of missions in this country.

*Eighthly.* The too rapid increase of the number of stations has done much to defeat our aim. This has necessitated the giving of small salaries, so that competent men, but in very rare instances, have not been engaged in the work; and only a set of inefficient operatives, who were too lazy to go to work at something that must necessitate much physical energy, have been called to the ranks. This has kept the work back.

We need now to take advantage of these errors, and take a fresh, firmer, and surer hold.

*First.* Every Board that is now looking to the more interior work should

Nine of the schools have been supplied with books. The teachers have been diligent. The latter are not as well qualified as I could wish, but they all can read and write. I have done my best, and tried to spend the Government funds to the greatest advantage, and to spread the school benefits as far as possible.

I am, most respectfully,

A. F. RUSSELL,

*Commissioner Education for Montserrado County.*

### OUR MONROVIA CORRESPONDENCE.

MONROVIA, LIBERIA, May 5, 1874.

The health of the new settlers at Brewerville and Warnersville is pretty fair. The wet weather has greatly militated against them in getting their lands under cultivation.

President Roberts continues in feeble health. He is still residing at his coffee farm, on the point of the Cape.

The Bibles and Testaments from the American Bible Society have not been distributed, but will be as soon as I can learn where they are most needed. The ten Arabic Bibles came safely; but I have since seen no native African who could read Arabic, except a young Mandingo man who, with others, came into our Sabbath-school a few Sundays ago from Vonswah. He could not speak English, but having some Arabic manuscripts with him, I thought he might be able to read an Arabic Bible. I handed one to him, and he seemed much pleased to see so fine a book. He read a part of the first chapter of Genesis, which was interpreted to me by some of the native children of the school who speak the Vey language. It was in this tongue that he spoke of what he read, as none of our scholars could speak Arabic. At Professor Blyden's request, I gave him four of the Arabic Bibles to take with him to Sierra Leone for some of His Mohammedan friends there, whom he said would be glad to have the Scriptures in that language. Mr. Benjamin Anderson is expecting soon to go on an exploring tour to the interior in the service of the Government, and it is my purpose to put into his hands the remainder of the Bibles, to be given to such native Arabic scholars as he may meet in his travels.

The country is truly quiet. Our farmers in this county are turning their attention more and more to the growing of coffee; and if the interest now shown in its cultivation continues, we may see at no very distant day large shipments of the article from our shores. Several of our traders are offering nineteen cents gold per pound for it.

In the April number of the *REPOSITORY* I notice with surprise and regret the reported death of Dr. Joseph Tracy, of Boston, one of the most effective warriors in the cause of Liberia, a most instructive writer on all subjects connected with African Colonization. Dr. Tracy must be classed with Gurley and Alexander, among those who have brought accomplished scholarship to the support of an enterprise much misunderstood and misrepresented, but

one of magnificent purpose and the highest promise. The death of Dr. Tracy reminds us anew that the old friends of Liberia are passing away. In this country Johnson, Benedict, Teage, Day are no more. Liberia is being thrown more and more upon her own resources. But I believe that she will survive. There are within her encouraging elements of vitality and progress. She was not planted in vain.

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[FOR THE AFRICAN REPOSITORY.]

### A SUGGESTION TO ENTERPRISING MEN OF WEALTH.

One hundred and fifty millions of our fellow-beings, on the Continent of Africa, may be reclaimed from a condition of servitude and barbarism, and brought into the light of civilization and Christianity by a proper use of the wealth entrusted to your keeping.

Do you ask *how* this can be done? I answer—by building and equipping railroads in Western Africa. You have aided in doing this for America, and have thus added to your wealth. In Africa there is as broad, and a not less inviting field for similar enterprise and investment.

In a late number of the AFRICAN REPOSITORY, a son of an early and generous friend of mine, and an intelligent and earnest advocate of the Colonization cause, has suggested that one of the greatest obstacles in the way of introducing the blessings of Christian civilization into Western Africa is the absence of the means of intercommunication between Liberia and the different inland tribes. This writer feelingly appeals to the children of Sunday Schools for contributions to a fund to be devoted to the making of roads in that region. He says that the imperative need of that Continent, to-day, is the construction of roads and railways into the interior from the Coast, to enable emigrant freedmen, sent by the American Colonization Society, to have free access to their boundless field of labor as *missionaries* of the Cross, and pioneers of the arts and institutions of civilization.

Now, let the children of our Sunday Schools contribute their mites for this important work; but don't let them deprive our liberal and enterprising men of wealth of this golden opportunity to immortalize their names and do good, by removing the shackles of ignorance, idolatry and slavery from the minds and bodies of the vast population of Africa, and by the erection of a nation of freemen. Let them form a common railroad building company, with a paid up capital of fifty or a hundred millions of dollars: this money to be invested in United States bonds, and the interest and principal to be faithfully applied in the construction of railroads in Liberia and interior Western Africa, and in aid of the American Colonization Society in supplying freedmen settling in that portion of the country made accessible to them by the roads such Company may construct. What nobler object of ambition can be presented to the mind of our wealthy men? I pray heaven there may speedily appear such as will engage in an enterprise similar to that I now suggest.

A SUBSCRIBER.

## ITEMS OF INTELLIGENCE.

**PASSENGERS FOR LIBERIA.**—Monday, May 4, Rev. David A. Day and wife, Lutheran missionaries for Muhlenberg, station on the St. Paul's river, Liberia, embarked at New York on the barque "Thomas Pope," Captain Alexander. Farewell services were held in the cabin. Five passengers were also on board returning to their homes in Liberia; and a dwarf of the Kroo tribe, thirty years of age, returning after five years' absence. He is without arms, and amused the visitors by the facility with which he wrote with his feet. He is a communicant in St. Mark's Episcopal church, Cape Palmas.

**THE DEPUTIES.**—About twenty years ago Charles Deputie and his wife, with six children, left Hollidaysburg, Pa., for Liberia. The three sons have entered the ministry, and are doing a good work for Christ in that Republic. Some friends in this country who knew them personally have taken a deep interest in them, and given them some material help. To these friends they have communicated much valuable information respecting their work in its various departments.

**METHODIST CONFERENCE.**—A very pleasant session of the Liberia Conference commenced January 27th; four were received into the Conference on probation, one of whom is a native local deacon. One, Peter Wright, is just from America, having been sent out by the Colonization Society, and united with the Conference in order to labor among the heathen; the other two have been teaching and preaching for two or three years past.

**GABOON MISSIONARIES.**—The arrival of Miss Nassau and Miss Lush at Gaboon is reported, after a long voyage, all well. Miss Nassau has since reached her former station at Benita. On the 19th of April the Rev. R. H. Nassau, M. D., embarked on his return to the Gaboon and Corisco mission. Besides giving many sermons and addresses on the subject of missions, while on his visit in this country, he superintended the printing of an enlarged edition of the Benga Hymn Book, and of the Psalms, in the same language, the latter published by the American Bible Society.

**AFRICAN STATES.**—Sir Bartle Frere, the distinguished Indian statesman, whose travels in Africa have made his name conspicuous throughout the civilized world, declares that the slave-trade cannot be abolished so long as slavery exists to create a market for slaves. He contends that it is the duty of England (and we add of the United States) to let Egypt, Turkey, and other slave-holding countries know that they cannot be permitted in the brotherhood of civilized nations unless they abjure slavery. "I cannot (said Sir Bartle) think it a wild day-dream to believe in the possibility of independent African States, protected, may be, by Imperial powers or other Asiatic or European races, but administered by negroes who have been trained in the civilization of Europe."

**THE GOLD COAST.**—In the House of Lords, on the 12th of May, the Colonial Secretary said that the Government had decided not to abandon its posses-

sions on the Gold Coast of Africa. It is proposed to unite Lagos and the Gold Coast into one province, under a Governor, who will reside forty miles inland from Accra. The place of his residence will be the nominal capital of the consolidated province, and will be protected by native troops. The Government will retain a monopoly of the sale of arms and ammunition.

MRS. MARY A. McMILLAN.—Died, November 18th, 1873, at the residence of her son, Rev. Robert McMillan, near New Castle, Pa., Mrs. Mary A. McMillan, wife of the late Rev. Hugh McMillan, D. D. in the 79th year of her age: for many years a liberal patron of the organizations of the Reformed Presbyterian Church and of the American Colonization Society. Benighted Africa lost one of its truest friends when she fell asleep in Jesus.

### Receipts of the American Colonization Society,

DURING THE MONTH OF JUNE, 1874.

<b>MAINE.</b>	
<i>Waterville</i> —Prof. G. W. Keely.....	\$10 00
<b>NEW HAMPSHIRE.</b>	
<i>Claremont</i> —Simeon Ide, \$10; D. W. Johnson, N. W. Goddard, ea. \$5; Mrs. M. E. Paxtridge, J. P. Upham, John L. Farwell, Thomas J. Harris, Dea. Hiram Webb, ea. \$1.....	25 00
<i>Concord</i> —Hon. Onslow Stearns, Mrs. A. Fletcher, J. P. Stickney, ea. \$10; Mrs. R. Davis, Miss Charlotte Woolson, ea. \$5; Samuel B. Page, \$3; Mrs. T. French, Dr. Carter, ea. \$2; Cash, S. G. Lane, ea. \$1.....	49 00
<i>Portsmouth</i> —Mrs. Dr. Burroughs, Hon. Ichabod Goodwin, Cash, Mrs. Washington Williams, ea. \$10; Mrs. Parott, Cash, C. C. Myers, ea. \$5; Miss F. Ladd, \$2; T. M. T., \$1.....	58 00
<i>Gilmantown</i> —Luther E. Page, \$5; Amos Marsh, Wm. Haynes, ea. \$1.....	7 00
	139 00
<b>CONNECTICUT.</b>	
<i>New London</i> —Mrs. Lydia Learned, \$20; Miss Jane Richards, Mrs. Colby Chew, Robert Coit, Mrs. John Dickinson, ea. \$10; Miss L. B. Weaver, Mrs. N. Billings, Asa Otis, Daniel Latham, Misses Lockwood, ea. \$5; C. A. Weaver, James Newcomb, ea. \$3; Rev. Dr. Hallam, \$2.....	98 00
<i>Norwich</i> —D. W. Coit, J. M. Huntington, ea. \$10; F. Johnson, \$1.....	21 00
<i>New Britain</i> —Cash.....	5 00
	119 00
<b>NEW JERSEY.</b>	
<i>Morristown</i> —W. L. King, \$100; Mrs. Tichenor, Mrs. Vall, H. O. Marsh, ea. \$5; Geo. E. Voorhees, \$2.....	117 00
<i>Trenton</i> —Barker Gummers, \$20; P. P. Dunn, Geo. S. Green, ea. \$10; Hon. John T. Nixon, \$15; Mrs. E. S. Stryker, J. S. Chambers, C. J. Ferrell, ea. \$5.....	70 00
<i>New Brunswick</i> —S. Van Winkle, \$15; David Bishop, \$10; Mrs. J. W. Stout, \$5.....	30 00
	217 00
<b>PENNSYLVANIA.</b>	
<i>Pittsburgh</i> —A Friend, \$5; Cash, \$1.....	6 00
<b>DISTRICT OF COLUMBIA.</b>	
<i>Washington</i> —Miscellaneous.....	540 09
<b>ILLINOIS.</b>	
<i>Greenville</i> —Charles P. Bennett, \$5; William W. Donell, Dea. White, ea. \$2; Miss Susan White, \$1.50; W. Cansey, Q. C. Black, Mrs. Black, Mrs. Mary Anderson, Rev. N. S. Dickey, Dea. Hubbard, ea. \$1.....	16 50
<i>Highland</i> —John Chipron, Rev. Lewis Mulliot, ea. \$5; Emile Chipron, \$3; Mrs. Louise Jacarria, Mrs. N. Thorpe, Mrs. V. Mitchell, A. Mojonnier, ea. \$2; Rev. J. Mettlemann, \$1.....	22 00
<i>Mendota</i> —Rev. John G. Ade.....	1 00
<i>Andover</i> —Coll. Ev. Luth. Ch., \$19.51; Matthew Erson, \$2; Rev. W. Boltenstorn, \$1.....	22 51
	62 01
<b>FOR REPOSITORY.</b>	
<i>NEW HAMPSHIRE—Hamcock—Mrs. Anna Tuttle, to Jan. 1, 1875.....</i>	1 00
<i>LOUISIANA—Homer—Rev. Geo. Lewis, to July 1, 1874.....</i>	50
<i>TENNESSEE—Philadelphia—Solomon Bogart, James Nelson, ea. \$1, to Jan. 1, 1875.....</i>	2 00
Repository.....	8 50
Donations.....	553 01
	540 09
	\$1,096 60



T H E

# African Repository.

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Vol. L.]

WASHINGTON, AUGUST, 1874.

[No. 8.]

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## INTERESTING CORRESPONDENCE.

We call attention to the following letter, with its editorial heading, copied from *The New Era*, published in Liberia. It presents a view of "the situation" taken from a negro standpoint, which is worthy of notice. For the information of some of the readers of the REPOSITORY, a brief statement in regard to the parties may be desirable. The editor and proprietor of the paper mentioned is Augustus Washington, who with his family emigrated to Liberia some twenty years ago from Hartford, Connecticut, where he sustained the reputation of an intelligent, industrious, Christian man. He had been two years a student in Dartmouth College. In Liberia he has been honored with the office of Speaker of the House of Representatives, which he filled with ability and general satisfaction. The African Republic has few more valuable citizens.

The name of his correspondent he has not seen fit to publish. But we know him well, and know him to be an intelligent, enterprising, successful business man, who enjoys the respect and confidence of the community where he was born and still resides:

\*

Copies of *The New Era*, as a voice from Africa, have brought to us replies from many old friends in the United States. While we have, and must ever retain, a great love for the United States with her just laws, liberty and equality under the law, and her free institutions, we could not consent to live there and contend for the practical exemplification of the liberal principles of the amended Constitution. We believe, too, that it is the freest and best Government on earth for the European or Anglo-Saxon race, but ages must pass away before it can be truly said to be the home of the African race. Perhaps it is well in the order of Providence that it is so. Like the sons of Emerald Isle, though they cannot live in their

native land, still they love it; and we must confess and say, too, America, with all thy faults, we love thee.

The letter below, from an old friend of character and standing in the community in which he resides, gives an idea of what must ever be the sentiment and feelings of a liberal, educated and refined mind. We think that were we in his place, we might feel and write in the same strain.—ED. ERA.

FRIEND WASHINGTON: I have received several copies of your paper, and have intended to acknowledge the receipt of them for some time, but I have had so much to look after that I have not felt much inclined to attempt to do anything outside of what was absolutely necessary.

I am now out of business, and have time for most anything. My brother and I could no longer agree. I have sold out my interest to him, and am living now a life of elegant leisure; but I think it will be of short duration, for I am going to look about for something to do, and may go to New York or may start in some other city a new business career which may only last for a couple of years. I am very desirous to sell out all my interest here, and take the proceeds and leave the United States; but the late Wall street panic has unsettled values so that to sell now my real estate I should have to sacrifice so much that I should probably have too little left to derive an annuity sufficient to live off from, with my habits of life and way of living. Of course, I desire to keep what I have, and calculate it may take me a couple of years to close out, and then I hope to go to France and spend the balance of my days, as the United States are only for white men to live in. True, many of the laws relating to the blacks have been liberalized, but the people are as bitterly prejudiced as they ever were, as a mass. On every side one has to meet with superciliousness on the one hand or condescension on the other. Politicians, both State and National, have striven, for the sake of black votes, to harmonize the antipathies of the masses; but it cannot be done, though there is a deal of affectation on the part of both whites and blacks that we are better off—but I fail to see it. Public opinion is all against us, and will be while we are poor and numerically inferior, and that probably will be the case forever. It is argued that because they have condescended to give blacks the ballot, they are benefited thereby; but the whites themselves are and have been so contaminated and demoralized that this is one of the most farcical governments on earth. But I did not intend to write any political treatise; I simply wanted you to understand I do not like to live over it with the advantage of enjoying without any man's convenience.

ences or discomforts than any one else is liable to, which cannot be done in the United States, where they boast of their liberality and equality; which are the biggest falsehoods ever uttered. Republicanism is a great fraud to any one, and is tenfold a greater one where blacks are the subjects, in this country. This country is a splendid one to be a slave in, and labor is better rewarded here than elsewhere; but if you are of the blacks, the decencies and civilities of life are not practiced towards you when you seek for travel, rest, or recreation. In Europe one can go when and where he pleases as long as you have the means to pay for what you want. You can command it on the same terms which any one else can, with nothing or no one to discriminate against you; and it is there the American forgets his prejudices, or would not dare to manifest them. This I have seen, as I spent nearly a year in Paris, and had an opportunity to see a good deal of this. No one, it seems to me, can fail to notice the distance between the blacks and the whites. As long as they can use us for their own ambitious schemes, there will be a degree of favor shown us, but that never penetrates to social life anywhere. Even in the House of Representative at Washington there is no notice taken of the black Representatives by the loudest mouth brawlers for equality and equal rights, so I am informed, and by a member of Congress who ought to know.

Now, for myself, I care not a straw for it, for I can always command what I want of it; but I should be contented if I could feel sure I should have the ordinary courtesies of the traveling public accorded to me. There is much of this country I would be glad to see, but which I shall not, as I would not expose myself to the indignities liable to be encountered with.

I am very glad that you live under circumstances which bring you in contact with nothing of this, as you know how it is here, and I do not doubt that you are more fortunate in living where you are, though there may be much that is not just what you would have it; but you are where you can help mould things as you would have them, in almost whatever direction your wishes may incline you, and you have it in your power to be of very great advantage to the community where you have chosen your home.

Your paper, I think, is destined to be a source of good, and if you can, as I notice you endeavor to, impress on your community that by tilling the soil the people of your country are to be the gainers; for of all occupations in the world, wealth, peace will be more surely attained in pursuit, and I hope you may be successful in it.

## THE PROBLEMS BEFORE MEXICO

BY REV. EDWARD W. BETHUN, D.D.

A fitting introduction with the founding of these settlements came to us to the gathering today. And on the occasion and hours naturally turn to the great events which the day commemorates and to the illustrious men—the Fathers of this Nation—whose heroic acts rendered possible the pleasant scenes of today.

Let us in imagination roll back for half a century the tide of time. Close your eyes for a moment on this comfortable coffee, the well-dressed and intelligent assembly, these open streets, the quietness and decorum of everything around, and bring before your mind the reality of fifty years ago: the dense and impenetrable forest, which covered this cape, the horres of blood-thirsty savages who haunted all these regions, the hostile and menacing attitude with which they welcomed the first settlers. I should like to stand with you on that little island in the river, Providence Island, just as that island was when the weary pilgrims landed on its circumscribed area fifty years ago. I should like you to see those noble spirits in the midst of their darkness and trials and loneliness. They had left far away the homes of their childhood. If they looked back to-ward the land whence they came there was a wide and tempestuous sea between them and their former home; if they looked before them they were confronted by the mighty depths of an untraced and awful wilderness. Everything was new and strange to them. The sounds and sights were novel. The only distant sound was that caused by the melancholy dashing of the waves against the rocks of Mesurado. If they heard the sound of human voices at all it was the wild and alarming shriek of an exterminating war continually raised against them by the King George and his sanguinary associates, who were bent upon driving them from their insular home, or to confine them in its narrow precincts, surrounding them, water on all sides, a prison in which to starve them out and force them to leave the inhospitable shores. But in the midst of

their trials they did not despair. Never once did they attempt to relinquish their possession. They gathered in their lonely and untampled worship, and called upon the great God of the Universe. He strengthened their hearts and nerved their arms; and in a very short time, triumphant over all the obstacles of nature, and victorious over their unrelenting foes, they had crossed the narrow stream and were peaceably settled on Mesurado heights, where they laid the foundation of the Capital of the Republic. Tell me, fellow-citizens, if those men do not deserve a prominent place on the pages of history? Is there anything in the annals of Phœnician, of Grecian, of Roman, or of American colonization to surpass what they did?

I should be glad to-day to go over the ground which, on occasions like this, has been so often trodden, and to rehearse to you anew the thrilling deeds which have been so often recited. I would gladly reiterate those sentiments which, in this house, have so often met with ringing applause as to the daring and bravery and self-denial of the first Fathers of the Country..

But as I attempt to give utterance to words of praise and to pay honor to their memory; as I make the effort to give a plain and unvarnished statement of their sufferings and privations, several venerable forms rise before me; and I seem to behold in vivid apparition, passing one after another before me, the figures of those men who should be had in everlasting remembrance by the people of Liberia. There they are—Lott Cary, Elijah Johnson, Allen James, Ralph Newport, Daniel Hawkins, James Benson, Joseph Blake, Thomas Spencer, Nacy Butler, Richmond Sampson, James Lawrence, Charles Edmondson, Daniel George, Jesse Shaw, Lewis Crook, William Hollinger, William Meade, Charles Brander, Thomas Harris; and, passing with them, I see the noble figure of their foreign leader and teacher, Jehudi Ashmun—

“Their champion when the blast  
Of ruthless war swept by;  
Their guardian when the storm was past,  
Their guide to worlds on high.”\*

Before proceeding with my remarks, therefore, I am disposed for a moment to give attention to the dim and fitting images

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\* Mrs. Sigourney.

before me. I see those spectral forms pointing to the future. And I hear them saying to us their children, "Boast not too much of our exploits. The enterprize we displayed in leaving the lands of our birth, braving the dangers of the deep and the privations of an untrodden wilderness, is not merely a fact proposed to your admiration to be held up for glowing declamation, but it is the source of your being. Our expatriation gave you a home. Our hardships and disasters gained for you the vantage ground you now occupy. But we only began the work you have to do. We only attempted to lay the foundation upon which you have to build. We did not ourselves fully comprehend the greatness of the work we were inaugurating, but its grand, beneficent, and far-reaching consequences are with the lapse of time constantly unfolding themselves.

"We now behold our feeble settlement developed into an independent Republic. We see under its influence and control hundreds of thousands of natives. The great Powers of the earth have given you the hand of welcome into the family of nations, and thus far they have shown themselves ready and willing to protect you in the rights of independent nationality. Study, therefore, to show yourselves equal to the responsibilities which devolve upon you. Fail not to use every effort to gain a position of prosperity, usefulness, and true independence for your infant nation. For if, with all your advantages, you fail to achieve prosperity and happiness for yourselves, and to open to civilization and Christianity the great continent of which you occupy the border, your unsucccess will only deepen the impression that the Negro is indeed an inferior race, and that the Caucasian will feel justified in scorning to acknowledge him as an equal or a brother."

Such, I fancy, would be the words addressed to us by the shades of our Fathers, could their voices be heard among us to-day.

We profess to have assembled on this occasion in honor to their memory. Do we really mean what we say? Let us then, not in words only, but in deeds also, testify our reverence for their names. They did not, it is true, fully understand the exalted mission entrusted to them. But, nevertheless, they prepared with remarkable foresight for the work before

them. And in their privations, and dangers, and sicknesses, and wars at Sierra Leone, Sherbro, Providence Island, and Cape Mesurado; in the sagacity, enterprize, firmness and courage which their circumstances helped to develop, they have left us a noble and abiding legacy. It is now solemnly incumbent upon us, who are reaping what they sowed in suffering and tears, to study how to improve the inheritance they transmitted to us.

Now the question arises, How shall we best fulfil the task which, in the order of Providence, has been devolved upon us? And what is this task? What can we do to render ourselves worthy of those who have gone before us, and to deserve the gratitude of those who shall come after us? Surely we are all interested in the answers to these questions; or, to sum them up in one inquiry, What are the *problems before the Republic of Liberia*?

In the first place, the most obvious and important problem before this nation relates to the aboriginal tribes around us, and to the vast territory either directly or indirectly under our control. From the time the first settlers landed on these shores the aboriginal question claimed their attention. Indeed, they looked upon their mission to this country as having primary reference to the impression they should be able to produce upon the natives. And the earliest records of the colony bear them testimony that they set themselves to the fulfilment of their philanthropic mission with commendable earnestness. But the slave-trade was then rife upon the Coast; and while the cupidity of the natives was being appealed to from various points of the Coast by the unprincipled slave-traders, the country enjoyed no repose, and it was impossible to carry on any improvements or reforms among the people. The settlers were obliged therefore to give their individual attention and energy to acquiring the lands on the seaboard adjoining the first settlement, and at considerable distance from it on either side, in order to free themselves from the pernicious neighborhood of the slavers. The labor of acquiring territory and founding and protecting new settlements occupied, during our whole colonial period and for a greater portion of our national existence, the attention of the colonists. It is only within the last

ten years that our territory has been entirely free from the influence of slavers. But now we are unmolested by any foreign influence, and it is thought that the time has come when attention should be devoted to the interior. Our friends abroad take every opportunity to urge upon us this important work.

Some present to us the *commercial* argument. They point to the vast resources in our interior. It is a fact that many of the articles which are in constant demand in Europe abound in our interior—cattle, cotton, wax, ivory, gum, &c., &c. Bowen, who travelled extensively in the interior says: "The internal wealth of all countries, and especially of so broad and rich a continent as Africa, must always be vastly superior to that of the Coast. In everything except rice and palm-oil, Soudan has the advantage of the Coast. The air is more salubrious, at present the people are more civilized and are superior as to race, and the soil and climate are better adapted to most of the tropical productions which are accounted so valuable to other hot countries. Here, at the present moment, are millions of people, every one of whom may have something to sell and desire something to buy. The caravans of the interior which trade from one market to another often consist of hundreds and sometimes of two or three thousand people laden with home productions. From what I saw and learned at Illorin, I suppose the weekly arrival of such traders at that town cannot be much, if any, less than ten thousand, and the same is going on in every part of the country." With this corresponds the experience of travellers who have gone from among us interior of Liberia; and the present trade of the countries east of Liberia is almost nothing to what it might be if stimulated by the energy and enterprise of the Government and people of this Republic.

Then there is the very important argument in favor of interior enterprise, drawn from the superior *salubrity* of the interior. It is well known that all along the West Coast of Africa there is a belt of malarious lands, which are not favorable to the physical development of man. And where the physical energies are undermined, the intellectual must be impaired. Without a full supply of healthy blood at the brain, the mind cannot be vigorous. The elevated table-lands of the interior



are occupied by an athletic and vigorous race. The Mandingoes, Foulahs, and Hausas are far superior in physical symmetry and development and in their mental characteristics to the natives on the Coast. And when these people come to the Coast and become domiciled here, they degenerate, as may be seen among their descendants in Sierra Leone, and as may be witnessed among the Veys, who, about two hundred years ago, came to the seaboard a strong, warlike, and enterprising people—physically and mentally equal to any tribe on the continent. They are fast degenerating into the numerical and physical weakness of the ill-fated Deys.

It is said that the colored population of Maryland, Kentucky, and Virginia are not only superior in physical development to pure Africans found on the Coast, but actually equal in these respects the white race of the Old Dominion, who have never lived in any but a temperate climate. But these Africo-Americans do not surpass in physical excellence the tribes I have seen in the interior. I have seen there, both among the Mohammedan and Pagan tribes, not isolated cases, but hundreds and thousands (I saw on one occasion fifteen thousand together) men of fine physical development, in robust and energetic health, exhibiting still all the physical characteristics which Herodotus, three thousand years ago, attributed to the "handsome and long-lived Ethiopians" eastward then. Fellow-citizens, there let our star of empire take its way. There health and strength and wealth await us.

But perhaps the most important argument in favor of interior enterprise is the *evangelical* one, which outweighs all other arguments as much as the interests of the next world outweigh those of the present. The great work before us is to exert a restorative and quickening influence on the vast tracts of stagnant barbarism accessible to us. We have a great moral and spiritual wilderness to reclaim, and we should seek the co-operation of the more efficient and intelligent tribes in this great undertaking. The plan of missionary operations in this country proposed by Bowen, after several years' experience, was as follows: "We propose" he says "to run a line of stations from the Coast directly to the remote interior, and there to spread abroad our operations on all sides, in a healthy country among

semi-civilized people, just as a miner runs his shaft directly down to the material for which he is seeking, and then extends his explorations on every side of the mine."

We should gather from the physical attractions of this country the moral destiny that awaits it. "It cannot have been without a moral purpose that the great Creator has scattered over this country the material resources which are being daily unfolded. There they have been through all ages; and God could afford to wait his own time for their manifestation; and as He has waited so long before He has been willing to unriddle the enigma of the sources of the Nile, why should it be a strange thing that He should wait before exhibiting to the world the part which the great negro race is to play in the moral and intellectual history of the human race? From the dawn of creation, the lofty Kong mountains and the range of the Sierra del Crystal have raised their towering heads to the clouds, covered at times, it is said, with snow. Those mighty inland seas in grand primeval beauty, the Victoria and Albert, Nyanza and Tanganyika, have always spread out their vast expanse of waters. The Nile, the Lualaba, the Niger, and the Zambezi have ever received their tributary streams and borne them to the ocean. Falls rivalling Niagara have displayed their grandeur to the simple and wondering natives. While in the old world empires have arisen, continued for centuries, decayed, and succeeded by others which have met the same fate, all these physical glories have remained in Africa in primeval innocence and quietness. No mighty nations, we are told, have sullied their purity with sanguinary struggles. They have been the scene neither of the victories of peace nor the triumphs of war. They are in their pristine glory, waiting for the messengers of peace and goodwill—for the appliances of civilization and the arts.

Now, fellow-citizens, have we no ambition as a people, favorably situated for so glorious an enterprise, to awaken to intellectual and moral life those beautiful but slumbering solitudes? Have we no ambition to be instrumental in shedding a spiritual lustre over all that natural loveliness and grandeur? Have we no aspiration to carry, if possible, the light we have to the remotest corners of the land accessible to us, destroying the

fanés and casting down the idols of heathenism, supplanting the superstition of the greegree bush with the elevating influence of Christian sanctuaries and Christian churches, softening down the harshness of barbarism, turning the instruments of cruelty into implements of husbandry, swords into ploughshares and spears into pruning hooks?

As a small and feeble nation we have made some impression on this continent. This no candid observer will deny. But shall we be so complacent at the little that has been achieved as to sit down now and fold our arms in inglorious ease? Shall those of us who have made some advance in worldly means sit like gods on thrones apart, content merely to contemplate what we have done, and hold high converse, or shall we like Alexander "weep for worlds to conquer?" For my part I do not believe that we shall continue in this stagnant state. I believe that Liberia too is subject to the law of progress, and that law goes on through all eternity. Yes, in spite of our drawbacks, we too shall advance. Obstacles in the way will be removed by the increase of more light in the land.

"Ever through the ages one increasing purpose runs,

And the thoughts of men are widened with the process of the suns."

I say we shall carry on this work, because I believe that the spirit of the old settlers, the first fathers of the country, will again animate their descendants. As already intimated this question of the interior is not a question which has suddenly sprung up in Liberia. It has claimed the attention of our leading statesmen from the earliest days of the colony. It has always been felt as one of vital interest to the growth and perpetuity of this nation. It has always been looked upon as the ultimate aim to which all other efforts should tend. What is now needed, therefore, is the *reconstruction* in the public mind of a clear and high idea of the magnitude and importance of the work which Liberia is called to perform. In looking over the records of our colonial history, I find a thanksgiving proclamation issued by Governor Roberts; and among the subjects recommended to the people, during their united worship, was "to offer up humble and fervent prayers to Almighty God for the conversion of the heathen tribes

around us, especially those who have incorporated themselves with the people of these colonies." In his message as President of Liberia in 1853, he says: "There are few subjects that can enter with greater force and merit into the deliberations of the Legislature than the consideration of the best means of promoting, especially among the native tribes, the agricultural interests of the country. This source of national independence and wealth I recommend to the *constant guardianship* of the Legislature."

In his message delivered in 1856, President Benson says: "The organization of some well-digested and effective system, by which unobstructed intercourse to and from the wealthy sections of our interior might be secured, has hitherto been a desideratum. The principal barrier has been a want of means for opening a highway, and for the adequate compensation of discreet and enterprising agents to be located at suitable points; and to itinerate, as occasion may require, for the purpose of carrying out the very humane and laudable provision contained in the 15th section of the 5th article of the Constitution of the Republic, which, recognizing as a cherished object of the Government the improvement of the native tribes, and their advancement in the arts of agriculture and husbandry; and which provides that the President shall appoint discreet persons to make periodical tours among them, for the purpose of calling their attention to and instructing them in those wholesome branches of industry."

I had intended to quote in your hearing to-day on this important subject from the eloquent appeals of Teage, the earnest exhortations of Warner, and the sanguine utterances of Roye; but time would fail me, and I must hasten to the next point.

The next problem of importance which presses upon us for solution is the *educational* one. This, of course, is felt on all hands as a subject of absorbing interest, indispensable to the proper growth and perpetuity of the nation; and yet here, too, we have no defined policy. We have population computed at six hundred within the li we are morally bound to provide f education,

even in the civilized settlements, is far from commensurate with our wants. Here, too, I might quote from our leading statesmen, all of whom have written largely on this question. I will give you one: President Payne, in his annual message to the Legislature in 1868, says: "I recommend the adoption of a compulsory educational system for the whole country—a system making it obligatory upon every parent, every guardian, protector, or any person having a child or children, apprentice or apprentices, orphan or orphans, legitimately in his, her, or their control, to cause them to attend the Government school or any other in the city, town, or village three hours each day that school is taught, when not unavoidably inconvenient. I do not intend any reflection on the people of Liberia by an intimation unfavorable to their appreciation of the advantage of education; yet I propose to leave with no citizen the election whether a child or an apprentice committed providentially to him should be withheld from the advantages of a common-school education. It is a subject involving a tremendous responsibility. It is with you to determine whether within a few more decades every citizen, aboriginal and Americo-Liberian, shall possess a primary school education."

We want first common schools established all over the country, in order to apply the judicious compulsory regulations recommended by President Payne; but these schools should be influenced in their spirit and character from our highest source of education—the College. The spirit that should inform, guide, and rule them should descend from that institution. President Payne was correct in urging upon the Legislature the importance of a primary-school education for all the people. There can be no proper system of education in any country which does not devote as much attention to the common school as to the college. Education in its higher character will never be reliable, unless education in its lower character is attended to. A true system of education for any country must embrace both; and it must embrace both always in this relation, that the spirit of the college shall give tone and character to the spirit of the school, as indeed it ought to make itself the intellectual and spiritual life of the entire community.

We cannot, of course, compare our College here, either as to its internal machinery and appliances or as to its facilities for external influence, to any college in Europe, still it is a fact that it is to Liberia College that we must look mainly for the proper solution of the educational problem before us.

With regard to the diffusion of education among our interior tribes, there are several very important questions that present themselves; but in default of time to discuss these matters more fully, I may simply remark that the difficulties in the way of training these tribes are perhaps not so serious as at first sight may appear.

We cannot, of course expect to do much with the adult population, but there are thousands of little children—the coming men—who are accessible to our educating and moulding influence. The work is the work of the Government, aided, it may be, in some measure, by missionary societies. If we would silently and quietly, without friction, raise these surrounding tribes; if we would seduce them from the charm of fetichism, and wean them from the influence of Mohammedanism, without appearing to interfere harshly with their traditional customs or exposing ourselves to the charge of proselyting; if we would teach the English language without much trouble; if we would introduce our habits of thought and modes of industry; if we would emancipate them from error, misdirection, waste, and lethargy, we have but to adopt and apply the infant-school system. Let teachers go forth among them in all our counties, and take the little prattling infants, and begin with them with the primer. Such a plan, patiently and perseveringly pursued, would in a few years imbue all these tribes with the power and spirit of our institutions, and they would easily become a constituent and effective part of our political and social organization. It is said that the military and other schools of the French, in the time of the first Napoleon, so nourished the young spirits of the empire into the prevalent sentiments of glory, especially into the vast aspirations of Bonaparte himself, that almost one entire generation of youthful mind placed itself without reserve at the disposal of the emperor's stupendous ambition, as if that generation of youthful mind had been but an accretion and extension of his own grasping power. Now, if such

was the effect of the influence of one mind persistently directed to one object, what might not a whole nation effect with similar definiteness of aim and persistency of effort?

This is the work, fellow-citizens, which, as a nation, we are charged to accomplish. And is there one now in this house who feels no interest in its accomplishment? Is there any man here who feels no interest in this renewing and reconstructing the immense heart of heathenism around us? We appeal to-day, then, in behalf of this cause, to our fellow-citizens of all classes and ranks and conditions. We appeal to the members of the different Christian denominations among us—Baptists, Methodists, Episcopalians, Prebyterians—who must be interested in the extension and spread of the Truth. We appeal to the merchant, who must be deeply concerned in the increase of industry and the honesties of trade. We appeal to the young men. Young gentlemen, the heads of your fathers are whitening for the grave. You cannot expect much more from them. They have done well. They have set you a noble example in holding the nation together under various disadvantages. They are now transmitting it to you, and I do not think that you are indifferent to the responsibility. Will you make up your minds to transfer your capital to the healthier regions of the east? Will you carry your enterprise to Boporo and Musardu? And will you mingle with the energetic inhabitants of those salubrious plains and uplands? We appeal to the venerable President of the Republic and the members of his able cabinet. We appeal to the legal representatives of the people, the legislators of Liberia, who are soon to assemble to enact laws for the nation. We pray that there be no hesitation or reserve on your part, honorable gentlemen, in respect to this great question. On whatever else you may feel indifferent, we beseech you to be thoughtful, whole-hearted, and wide awake on these aboriginal subjects. Whatever else you leave to take care of itself, we trust that you will devise liberal things for this important work.

The eyes of the world are upon us, and if we act well our part in relation to these great responsibilities, we shall call forth the sympathy, co-operation, and applause of all civilized and Christian countries.

*"Resolved,* That it is the sense of this Conference that, in order to an efficient and effectual move in this direction, there should be established and founded, somewhere in Liberia, an institution or institutions, having for their object the training of proper young men and youths as recruiting corps for the work, to be denominated 'Missionary Training Institutions for Interior Work.'

*"Resolved,* That the Presiding Elders of the Liberia Annual Conference be constituted agents for the procurement of such young men and youths, either Americo-Liberians or natives, as students for said institution or institutions.

*"Resolved,* That the broad scale upon which it is proposed to take the initiative steps interiorward receives our endorsement, and that, under the superintendency of a man qualified to represent the interest of the home or parent Church, such a work is destined to realize the accomplishment of vastly more than the most sanguine and hopeful have ever conceived.

*"Resolved,* That copies of this report be forwarded forthwith, through our financial agent, to the Board of Foreign Missions in America, the editor of the 'Christian Advocate,' the editors of the 'Missionary Advocate,' and the editor of the 'African Repository.'"

**GENERAL STATE OF THE WORK.**—We, the Committee on the General State of the work, beg leave to report the following:

"As regards the work among the Americo-Liberians, we are grateful to God for the degree of religious interest which pervades throughout the Churches. From a review of this part of our work we are pleased to find—

"1. That the St. Paul's River District has been during the year abundantly blessed with gracious revivals of religion, resulting in the ingathering of many souls.

"2. The Bassa District has also been visited with the presence of the Lord of the harvest, and many have been added to the Churches here.

"3. The work in the Sinoe District is also steadily going on, though there have not been experienced any revivals of religion, yet the Churches are hopeful.

"4. Cape Palmas District has not been as prosperous as the past year as could have been wished, but at this point are very hopeful, and we are encouraged by the prospects which present themselves.

"The most interesting portion of the work presented to this Conference is our native work, among the aborigines of the country. O what a field for the harvest, and yet how little it is cultivated! We re-



## LIBERIA BAPTIST MISSION.

The Committee made appropriations on a reduced scale for the work in Africa, though they are not satisfied with simply making grants in aid to churches in a Protestant Christian State. It may be well to continue to help places like Louisiana, which is mainly peopled by Congoes, and the church at Freemansville, composed of Congoes and other natives, the two churches at the new settlement of Arthington, and perhaps Brewerville, and the Congo church at what is known as the South Beach.

Mr. Richardson is anxious to take up his residence at Boporo, to labor among the Mandingoes. He thinks he can communicate with them through their chief, who speaks English. He reports fourteen baptisms at Virginia, five or six more to follow soon, and fifteen at Arthington.

Mr. Vonbrunn continues to preach to the Bassas, and the Lord continues to bless the word. He feels the need of helpers to preach the Gospel in the vicinity of his town. L. K. Crocker, an educated Bassa, who might have been of great service among that people, died last May. Mr. N. A. Richardson, late principal of the training school at Virginia, has also died during the year.

Rev. Jacob N. Brander, who labors among the people of the Louisiana settlement, preaches alternately at Millsburg and Arthington, where the congregations are large, especially at the latter place. The church at Millsburg is thriving; there are forty children in the Sunday-school. There are ninety members in the church of Arthington, and nearly one hundred children in the school. The Spirit of God has been poured out, and many souls have been converted, fourteen of whom have joined the church. Near Arthington is a native town called Barveah. The people seem very eager to hear Mr. Brander and other brethren who tell them about Christ.

Rev. R. H. Fortnet, of Lower Buchanan, reports a season of refreshing at that station. He also mentions an extensive spirit of inquiry among the natives at Congotown, near by, and there are two who profess to have found peace in believing.

Rev. Samuel Carr speaks of two visits made to a native place called Barflanetown. He says: "The king of the tribe received me joyfully, and called the natives to hear the Gospel. They came together in large numbers, and seemed eager to hear the word. The king and all his people are willing I should preach there as long as I live; and I am very happy to be permitted to go to the heathen natives to preach Christ to them, and show them the way of salvation."

Rev. J. M. Horace, who is stationed at Buchanan, says: "My field is large, and still increasing. The attention of the surrounding natives has been aroused, and I rejoice to say that

I have had the pleasure of telling them of the great love of God our Redeemer—in their native tongue. On their part, there was close attention and an air of deep seriousness." Mr. Horace commends the care of the church at Congotown, referred to by Mr. Fortnet, to the favorable notice of the Committee as needing help. It is located in a heathen community, and has a large opportunity to do good.

The whole number of baptisms reported by the preachers in Africa is one hundred and eighteen. This probably is only a part of the number baptized in all the stations during the year.—*Sixtieth Annual Report of the American Baptist Missionary Union.*

#### READING THE KORAN.

The Koran is the sacred book of the Mohammedans. Their false prophet, Mohammed, said that God handed down this book to him from heaven, a chapter at a time. It is written in Arabic, and must never be translated into any other language; and so in Turkey, India, China, Africa, and, indeed, wherever there is a believer in Mohammed, the Koran is read in Arabic.

Sometimes they meet in their mosques to hear it read, and sometimes in other places devoted to this purpose. The sentences of the book are chanted rather than read, and the speaker usually keeps time by the swaying of his body to and fro. In some places, after the reading of a few chapters, the preacher will get up into his pulpit and preach a sermon.

Boys, but not girls, are taught to read this book. Few, however, understand what they read; the merit is in *pronouncing* the words correctly and musically.

At one time the followers of this religion aimed to bring the whole world under their sway, and with the Koran in one hand and the sword in the other, they went to country after country and said to the people, "Become Mohammedans or be slain;" and in countries where they have the power, they still make great use of the sword in compelling people to become followers of the false prophet.

Those who become thoroughly possessed with the spirit of this religion hate Christianity, as well as the other religions of the world; but in Western and Central Africa multitudes who are called Mohammedans, but who know comparatively little about the system, welcome Christian teachers, and there are very important openings among these people interior from Liberia.

Let us hope and pray that missionaries may soon be raised up to enter these important openings, and teach the people to believe in Christ and not Mohammed, and to read the Bible and not the Koran.—*Missionary Advocate.*

**A FEMALE MOHAMMEDAN MISSIONARY.**

A female Mohammedan missionary, named Mariama, arrived at Fourah Bay, a Mohammedan suburb of this city, early in May. She is an elderly person of a very portly deportment. She left the Fulah country several months ago on a missionary tour, and had halted at most of the Mohammedan towns in the way, and employed her time in them in conversing with and advising Mohammedan women and encouraging them to steadfastness. The Mohammedan populations of Fourah Bay and Foulah town hailed her appearance among them with great joy, and showed her the honors due to a faithful Moslem teacher. Much of her time was spent in visiting and exhorting her Mohammedan sisters to obedience to and reverence for their husbands, to prayerfulness, and all other duties which are expected of them. We are told that her addresses were always very thankfully received.

The missionary activity of the Mohammedan Church, an activity rewarded with much success, is a reproof to our Christian Church. Why should not we labor zealously to convert our own countrymen, whom this superstition has deluded, save our country from further destruction, and try to prevent it from making heathen fields its own?

Does not the zeal of the female Mohammedan missionary put to shame our own? Whilst native Christians are constantly spoken of as throwing off their Christianity among Mohammedans in the interior countries, these people are visiting their missions here, and doing all they can to strengthen them. We have no stations in the interior Mohammedan countries.

We hope many Christian women and men here would copy the Mohammedan missionary's conduct; it should be told in all the churches. Who knows but that it may provoke us to prayerfulness and liberality, and help to make our church a truly missionary church?—*The Negro, Sierra Leone.*

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**THE SEASONS IN EQUATORIAL AFRICA.**

GABOON, April 28th, 1874.

Changeable seasons are not confined to high cold latitudes, for here, on the equator, a remarkable change is attracting the notice of every one. Usually during March and April, which are rainy months, the earth becomes saturated, the springs and fountains filled, and the rivers swollen, but this year there have been but occasional showers, with but little thunder and

lightning. The oldest inhabitant says he never saw the like, nor heard of it from his fathers.

The contrast between the wet and dry seasons is very great. During the latter vegetation suffers, the grass dries and decays or burns, and the leaves from many of the trees fall; the springs and rivulets dry up, and the large rivers cease to be navigable beyond tide water. A large steamer from London is now here at Gaboon, waiting for the Niger to rise, so that it may ascend some five hundred miles to its trading destination. The small steamers that force their way up the swollen Ogovi, against its rapid current, in the rainy season, have to remain here during the dry season. One of these little crafts has just arrived, and brought down the Marquis de Compegnie and his associate, two French explorers, who report having ascended the river a considerable distance further than any of their predecessors, and discovered a large stream entering it from the southeast. They describe the river as broad and beautiful beyond the rapids. They hope to return after a few months and resume their explorations.—*Rev. A. Bushnell, in New York Evangelist.*

#### A LAND OF PROMISE.

Sir Samuel Baker, the African explorer, in a speech at the Brighton banquet, gave a glowing description of the interior of that vast continent now attracting so much interest from the researches of the lamented Livingstone and other travelers. He said that, instead of the sterile desert hitherto shown upon the maps, Central Africa was a magnificent country, rising to a mean level of nearly five thousand feet above the sea. From this elevated plateau mountains rose to various altitudes; the climate was healthy, the soil extremely fertile, the landscape resembled a beautiful English park; the rainfall extended over nine or ten months of the year; the country was well watered by numerous streams. The population was in many districts large, and where the slave-traders had not penetrated, the natives were well disposed. The Nile was navigable for large vessels as far as Gondokoro, fourteen hundred and fifty miles by river from Khartoum; the forests on the banks of the stream would supply fuel without expense for the steamers required; the supply of ivory appeared to be inexhaustible; valuable fibres existed, and their preparation was understood by the natives; the highlands were especially adapted for coffee cultivation, while the lowlands were peculiarly suitable for cotton. There are portions of Africa, especially Fatiko, about three degrees north latitude, that would form a terrestrial paradise. Unfortunately, this beautiful country was subject to a blight that had sprung from the Egyptian discovery of this land of promise.

That blight is the slave-trade, organized by slave-hunters from Soudan, under the pretense of trading in ivory. He estimates that fifty thousand are annually carried down the Nile in small, closely packed vessels. This makes a frightful drain on the population, while its moral effect is worse, as it destroys all confidence among the natives, making them suspicious and hostile. What is needed is the healthful and humanizing influence of Christianity and commerce to redeem the land from the great blight upon its development and prosperity.

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#### DR. LIVINGSTONE ON CENTRAL AFRICA.

Among the papers of Dr. Livingstone received at the London Foreign Office, there is one which is addressed to the New York *Herald*, dated April 9, 1872. In it he describes the domestic life of Central Africa.

"In some parts of Africa the labor falls almost exclusively on the women, and the males are represented as atrociously cruel to them. It was not so here; indeed, the women had often decidedly the upper hand. The clearances by law and custom were the work of the men; the weeding was the work of the whole family, and so was the reaping. The little girls were nursing baby under the shade of a watch-house perched on the tops of a number of stakes about twelve or fourteen feet high, and to this the family adjourns when the dura is in ear, to scare away birds by day and antelopes by night. About eleven A. M. the sun becomes too hot for comfortable work, and all come under the shade of the lofty watch-tower, or a tree left for that purpose. Mamma serves out the pottage, now thoroughly cooked, by placing a portion into each pair of hands. It is bad manners here to receive any gift with but one hand. They eat it with keen appetites, and with so much relish that forever afterward they think that to eat with the hand is far nicer than with a spoon. Mamma takes and nurses the baby while she eats her own share. Baby seems a general favorite, and is not exhibited till he is quite a little ball of fat.

"Every one then takes off beads to ornament him. He is not born with a silver spoon in his mouth, and one may see poor mothers who have no milk mix a little flour and water in the palm of the hand, and the sisters look on with intense interest to see the little stranger making a milk-bottle of the side of the mother's hand, the crease therein just allowing enough to pass down. They are wide-awake little creatures, and I thought that my own little ones imbibed a good deal of this quality from I do not know what. I never saw such un-

wearied energy as they displayed the live-long day, and that, too, in the hot season. The meal over, the wife, and perhaps the daughter, goes a little way into the forest, and collects a bundle of dry wood, and with the baby slung on her back in a way that suggests the flattening of the noses of many Africans, the wood on her head, and the boy carrying the hoe, the party wends home. Each wife has her own granary, in which the produce of the garden is stowed. It is of the bee-hive shape of the huts, only the walls are about twelve feet high, and it is built on a stage about eighteen inches from the ground. It is about five feet in diameter, and roofed with wood and grass. The door is near the roof, and a ladder made by notches cut in a tree is used to enable the owner to climb into it.

"The first thing the good wife does on coming home is to get the ladder, climb up, and bring down millet or dura grain sufficient for her family. She spreads it in the sun, and while this is drying or made crisp, occurs the only idle time I have seen in the day's employment. Some rested, others dressed their husband's or neighbor's hair, others strung beads. I should have liked to have seen them take life more easily, for it is pleasant to see the negro reclining under his palm, as it is to look at the white lolling on his ottoman. But the great matter is, they enjoy their labor, and the children enjoy life as human beings ought, and have not the sap of life squeezed out of them by their own parents, as is the case with nailers, glass-blowers, stockingers, fustain-cutters, brickmakers, etc., in England. At other periods of the year, when harvest is home, they enjoy more leisure and jollification with their native beer, called 'pombe.' But in no case of free people, living in their own free land, under their own free laws, are they like what slaves become."

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DR. LIVINGSTONE'S TRAVELS AND DISCOVERIES.

Henry M. Stanley, in a communication to the London News, after referring to the physical condition of the great traveler and explorer when he parted with him at Ujiji, says:

"It is now asked what he has done since he left England in 1866, and whether all he gained by his labor is lost? To the first question I answer, that a short resume of his discoveries, such as he gave me, and such as I obtained from the study of his map, has been already published. To the second question I answer, that a copious record of his discoveries, extending over a period of six years, which I brought to England, August 1st, 1872, is safe in the hands of Miss Agnes Livingstone, his eldest daughter. This record begins from the day he left Zanzibar in December, 1866, to the 13th of March, 1872. It embraces his discoveries from the mouth of

the Rovuma river on the East Coast of Africa to the Nyassa Lake: those made from the Nyassa Lake in the new lands west of Nyassia, in the district of the Ma Zitu, the Bobisa, Bobemba, the Wa Marungu-Cazembe Rue, Manyuema-Waguhhab, up to Ujiji, where he arrived the 23d of October, 1871. It also contains his discoveries made while he journeyed with me, from about the middle of November 1871, to the 16th of February, 1872, when we arrived at Unyanyembe.

To ordinary readers all this may appear very vague; but if I tell them that Livingstone has tramped a distance of 8,300 miles afoot in that period, they may have a conception of the value of the journal which now lies in the strong room of a Glasgow bank, and which was sealed by me the evening of the 16th of March, 1872. They will be prepared to appreciate the treasure which must now, according to Livingstone's instructions, see the light; they will be able to judge for themselves what Livingstone has done; of the length of the journey the brave heart accomplished. We shall enjoy his humorous description of native character, grieve with him at inhumanity, and revel with him in the midst of sublime scenery in the unrivalled land of the Wa-manyuema and Warua. We shall know what rivers, what races, what countries, what riches there are which fascinated him and detained him until death. But though we have all these in England, there are many interesting bits of paper written with his blood for want of ink, scraps of newspaper closely written over, field note books, hasty jettings here and there, which will be brought to England soon, let us hope, by Lieut. Murphy, and add immensely even to the ponderous journal already in hand. Mr. Murphy must also be bringing the map of Livingstone, which is a treasure in itself, for I know that the traveler took that with him to assist him in the discoveries he intended to make, after he should have received the men and little luxuries which I was requested to send him from Zanzibar.

Livingstone was a laborious note-taker. A little note book was always at hand to jot down on the march what observations he made—which were faithfully copied, or improved upon in the big journal after his arrival in camp. And as Livingstone set great store upon these they must be of great value, and contain much additional information. Besides this record of journey extending over a length of 8,300 miles, and which, it must be remembered, is already in England, there is this last journal from Unyanyembe, began 2d of August, 1872, and ended about May, 1873, the notes about which Mr. Murphy must have in his possession. It is a period of 273 days or thereabouts, which, at the moderate rate of four miles per day, gives us 1,023 miles, much of which is through a country never trod by white men before.

## THEY WILL DO IT.

There is a growing disposition, strengthened by the fatal results attending British and American Missionary laborers in West Africa, that the proper agents to be employed in that region are the educated and regenerated colored people of the United States. And there is evidence that many of the latter recognize as open to *them* a continent for the exercise of Christian effort and enterprise.

Testimonies of this regard are found not merely in the constant and spontaneous applications made to the American Colonization Society for passage to Liberia, but in recent public utterances and in the action of several leading religious organizations in the South.

Thus the report on missions of the Central Congregational Conference, at its session in Talladega, Alabama, says, "We do heartily recommend that pastors, teachers, and all Christian workers within the boundaries of this Conference do all that lies in their power to create a missionary spirit in our churches and institutions of learning. We recommend that meetings of a missionary character be occasionally held, in which special attention shall be given to the African field, so that the young men and women brought under our influence may be led to see the need of the millions of their own race now living in the darkness of heathenism, and may be thus brought to consider their own duty in regard to missionary work in Africa."

The College of Bishops of the Colored Methodist Episcopal Church in America, in a communication, remark: "We have an eye on Africa, and trust it may not be many years till we shall have men educated to send as missionaries to carry the blessed Gospel to our suffering people there."

The Committee on African Missions of the Southern Baptist Convention report: "That after much perplexity with regard to the anomalous state of our missions in Liberia, and our inability to respond to the piteous appeals of our suspended missionaries there for pecuniary aid, we hope that some providential solution of our troubles may be near at hand. Three brethren have made application to be sent to this field of labor, two of whom from the Colored Theological Seminary of Richmond, Va.,



brethren Colley and Bunts, expect to present a formal recommendation from some colored church or society, and also to receive support—at least in part—from the Colored Missionary Society of Richmond.”

Several young men of color in Berea College, Kentucky, are stated to be looking to Africa as a future field of labor.

The Republic of Liberia presents a basis for projecting a hopeful and active scheme for Christianizing Western and Central Africa through the agency of this race, fitted for its work in this country. That continent has special claims upon the prayers and alms of American Christians; claims that will be heeded and requited. The doctrine of one of the most thoughtful of colored men living is, “that the noblest aspiration and the truest development of the black man was to fit himself to go to his ancestral land and to assist in its regeneration. And he will go, sooner or later. God has a providential work for him, a work for his own race, better and nobler than he can accomplish here.”

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#### AMERICAN RELATIONS WITH LIBERIA.

BY GENERAL J. W. PHELPS.

I have just received (June 10th) an interesting letter from Mr. J. W. HARLAND, of Buchanan, Grand Bassa county, Liberia. It has been two months coming, whereas, if we of the United States had the proper steam communication with that country, such as is due to our obligations to a remote colony, it would have come to hand in less than a month. There are some twenty thousand people in Liberia who have relations of almost every degree of affinity on this side of the water, and yet there is no regular mail service between the two countries, the principal channel of communication being by the way of England.

Mr. HARLAND is a member of the Liberia Legislature, and is a most devoted patriot, taking a lively interest in whatever concerns the welfare of his country. He has been a citizen of Liberia about thirty-six years, going there when a boy some eight or ten years of age, and is well acquainted with the affairs of the new-born African Republic, the first since the days of Carthage. He gives an account of a new scheme which has been set on foot by the English capitalists. It is to get concessions of land from the Liberian Government, in return for which an English company proposes to build a railroad sixty miles long, establish quays, docks, etc. It also proposes to



continent of barbarians; as a debt which we owe to Africans; and as a means of lifting ourselves out of a worse moral climate of malarial, selfish interests, and of more deadly influence. The African is virtually compelled to remain with us from the force of an adverse policy; his presence here being desired now, as it was in the days of slave-holding, for our own selfish interests. We are greedily covetous of all the men we can get from foreign countries, and desire to hold them all for the increase of material prosperity. The presence of the African is the Northern man's fancied guage of peace and the Southern man's assurance of large crops of cotton.

With respect to the Africans of the United States themselves, in view of the subject of opening up Liberia to civilization, I find the following remarks, which were made by one of their real friends about the time of Liberian independence, and which seem especially applicable to educated Africans of the present day:

"They ought to be made to feel that it is their highest privilege, as well as their imperative duty, to cast in their lot with the pioneers in the work of Africa's civil, social, and religious redemption; and sacrifice themselves, if need be, in the stupendous work of spreading free Government and civil institutions over all Africa, and bringing her uncounted population all under the dominion of the Kingdom of Heaven."

If the late enslaved Africans of the United States have not the heroism to follow, in numerous instances, the example of a Roberts, a Blyden, a Freeman, a Harland, and others, it is indeed doubtful if they can aid Republican Government anywhere.

Of the three principal negro Governments now in the world, Liberia, Hayti, and South Carolina, it would seem that the first, if it had the proper roads, would be the most desirable to Africans for a residence. The population of these three countries does not greatly differ in numbers, that of Liberia and South Carolina being each about seven hundred thousand, and that of Hayti upwards of half a million. The debt of Hayti is some nine millions of dollars, while that of South Carolina is said to be over twenty millions. That of Liberia is small, less than a million, though large for its resources; but with one good road, its trade and resources might be increased in a short time to a very great extent. Not much capital is needed to open a coffee or sugar plantation, or gather stores of oil and cam-wood, since native labor can be had at a very cheap rate, an advantage which the other two countries do not offer.

These observations have been suggested by Mr. HARLAND's letter, and as an effort to make known the appeals which come to us from a remote and much neglected colony for help. Our national policy with regard to the African is much better calculated to empty Liberia into the United States than to send any of our own population there. This hardly seems just, and is far below that standard of policy by which Republican Governments alone can thrive. The liberty that has been given to our Africans can hardly be considered *generous*, for it was their *right*; and they would seem also to have a right, where they desire it, to be restored to the native possessions from which they have been abducted.

## ITEMS OF INTELLIGENCE.

COMMISSIONERS FROM LIBERIA.—The mail steamer *Loanda* arrived at Sierra Leone May 14, from the leeward, having on board from Monrovia Hon. H. W. Dennis, Secretary of the Treasury, and his son, and Hon. W. M. Davis, Attorney General for the Republic of Liberia. They have come to arrange with this Government about the Gallinas question, and on Saturday last had an interview with His Excellency Governor Berkeley. They are the guests of the Liberian Consul, M. S. Boyle, Esq.—*The Negro, Sierra Leone.*

AFRICAN STEAMSHIP COMPANY.—At a meeting, June 17, of the African Steamship Company, the accounts for the half year showed a balance of £13,028, out of which, after setting aside £8,186 for the depreciation reserve fund, it was resolved to pay a dividend of 7s. per share, free of income-tax, leaving £466 to be carried forward.

MAILS FOR WESTERN AFRICA.—The following table shows the principal ports at which the mail packets proceeding from Liverpool every Saturday to the West Coast of Africa will call on each voyage, from the present time until the end of December next: Madeira, Teneriffe, Sierra Leone, Cape Palmas, Cape Coast Castle, Accra, Jellah Coffee, Lagos, Benin, Bonny, Fernando Po, and Old Calabar, on every voyage. Bathurst, (Gambia,) by the packets of July 18, August 15, September 12, October 10, November 7, and December 5. Monrovia, by the packets of July 4 and 25, August 1, 22, and 29, September 19 and 26, October 17 and 24, November 14 and 21, December 12 and 19.

RETURN OF A TEACHER.—Miss Fannie J. Botts, after three and a half years of assiduous labor at Cape Palmas, Liberia, has been compelled by sickness to return to the United States to recruit. She reached New York by steamer Italy from Liverpool on Monday, June 22.

SPECIAL MISSIONARY SERVICE.—The Rev. T. H. Eddy, M. D., has been sent by the Foreign Committee of the Episcopal Board of Missions, to Liberia on special service. He embarked in steamer Italy for England on Saturday, June 27. It is hoped that the purposes of this visit will be accomplished in time to allow Dr. Eddy to return to the United States in October next.

THE SIERRA LEONE CHURCH is sending out men to the mission fields beyond. Seven have joined Bishop Crowther on the Niger during the year. Yoruba is showing how the grace of God can maintain the native church, even when the fostering care of the European missionary is withdrawn.

THE GABOON AND CORISCO MISSION of the Presbyterian Church has 3 stations and several outstations. At Gaboon there are 65 communicants; at Benita, 42; and at Corisco, 60. The school at Alongo (Corisco Island) has 32 scholars; the school at Gaboon, 90; and in the training school 12 scholars are being prepared. The prospects of this mission seem to be brightening.

**A BEAUTIFUL RECEPTION.**—A Wesleyan missionary in West Africa relates the following: "On the way I was met by the people, and conducted to the mission house of the Church Missionary Society, where the school children and people surrounded the house; so that nothing would do for them but I must come out, that they might see me and conduct me to the church. On arriving at the church, an immense body of people struck up singing a hymn in Yoruba, and with tearful eyes and throbbing heart I entered the vestry, where I could not but lift up my heart to God in thankfulness and implore Divine help in the service. It was a glorious sight. The church, inside and outside, windows and doors, was one vast sea of faces, and the singing was the best I heard in Africa, and could not but move the hardest heart. And while I preached from Tim., iv, 6-8, through an interpreter, the utmost attention was given. I was safely conducted back to the mission-house by the native gentlemen, amid blazing torches to light us on the rough road."

**AN AFRICAN LOVEDALE INSTITUTION.**—The "Kaffir Express" of January 6th says: "Fourteen hundred pounds were paid down last Monday, by the Fingoes of the Transkeri, for the purpose of establishing a branch of the Lovedale Institution in Fingoland. This splendid effort speaks for itself, and tells its own story. So successful an instance of combination for a good purpose has never been known before among any of the native tribes in South Africa. It shows what can be made of these people under good leadership, and when they have confidence in the plans proposed."

### Receipts of the American Colonization Society, DURING THE MONTH OF JULY, 1874.

NEW HAMPSHIRE.	
Pittsfield—Coll. Cong. Ch., \$11.32;	
Coll. Baptist Ch., \$6.16.....	\$17 48
Laconia—W. L. Melcher, \$5; Dr.	
D. S. Prescott, E. A. Hibbard,	
ea. \$2; Geo. M. Weeks, A. H. C.	
Jewell, Dan. Tilton, O. A. G.	
Vaughan, A. G. Hull, W. L.	
Dinsmore, W. F. Knight, J.	
W. Bailey, Mrs. J. Whipple,	
James Runlett, H. Mitchell,	
Dr. E. V. Pickering, G. F. Mal-	
lard, Cash, D. F. Ladd, ea. \$1....	24 00
Lakeville—B. J. Cole, Thomas	
Ham, ea. \$2; Thos. Dunill, A.	
J. Owen, H. F. Rublee, J. P.	
Lane, L. B. Pulsifer, Mr. Dono-	
van, ea. \$1.....	10 00
Lyme—Coll. Cong. Ch. and Sab-	
bath School.....	30 00
	81 48
VERMONT.	
Enosbury—Mrs. Nichols, \$10;	
other persons in Cong. Ch., \$8	18 00
Waterbury—Coll. Cong. Ch.....	16 81
Colchester—Coll. Cong. Ch., \$6.70;	
Coll. Baptist Ch., \$3.30.....	10 00
	44 81
MASSACHUSETTS.	
Dedham—M. C. B.....	25 00

CONNECTICUT.	
Norwich—Dr. Chas. Osgood.....	10 00
NEW YORK.	
New York City—Miss Mary Bron-	
son, \$50; Burr Wakeman, \$25.	75 00
Poughkeepsie—Mrs. M. J. Myers, \$30;	
H. L. Young, S. M. Bucking-	
ham, ea. \$25; Dr. E. L. Beadle,	
W. S. Sterling, ea. \$10; Mr. O.	
P. Adriaens, \$5.....	105 00
Beekmantown—F. V. Ranal, J.	
Rogers, ea. \$2.....	4 00
	184 00
DISTRICT OF COLUMBIA.	
Washington—Miscellaneous.....	237 58
FOR REPOSITORY.	
NEW HAMPSHIRE—Lakeville—	
J. L. Odell, to Aug. 1, 1875.....	\$1 00
CONNECTICUT—Moodus—R. W.	
Chapman, to Aug. 1, 1874.....	7 00
PENNSYLVANIA—New Castle—	
Mrs. Eliza Stevenson, to July	
1, 1874.....	1 00
	9 00
Repository.....	344 79
Donations.....	237 58
	\$611 35

T H E

# African Repository.

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Vol. L.]

WASHINGTON, SEPTEMBER, 1874.

[No. 9.]

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**PHILLIS WHEATLEY.**

BY E. IDA WILLIAMS.

The above is not a familiar name to the present generation. But few even know that such a person ever lived. And yet a brief sketch of her can but interest the readers of the **AFRICAN REPOSITORY**.

Phillis Wheatley was born in Africa about the year 1750; and when a mere child she was brought to this country and sold to one John Wheatley, a wealthy merchant of Boston. Being of tender age, and suffering from her long sea-voyage and a change of climate, she greatly needed a true, sympathizing friend. This she found in the person of Mrs. Wheatley, who kindly ministered to her wants while her daughter undertook her education; and the progress she made under the instructions given in her master's family, was astonishing. In fifteen months after her arrival, she acquired a knowledge of the English language, which enabled her to read with ease and propriety any portion of the Holy Scriptures. Her fondness for study, and the surprising precocity she evinced, caused the family to feel proud of their little protégé, and to take pleasure in introducing her to their neighbors and friends. At length she became an object of general interest, especially to certain literary characters of Boston, who generously kept her in full supply of needed books for the prosecution of studies, and the cultivation of her mind. Yet, notwithstanding the many attentions shown her, she retained the innate modesty natural to her, never presuming upon the kindness of her many friends.

She had a talent for poetry, which manifested itself before she had reached the age of fourteen, in a translation from

In the midst of the attentions bestowed upon her by her European friends, which she duly appreciated, though with her usual modest reserve, she received intelligence that Mrs. Wheatley was sick; and, following the dictates of her dutiful heart, she hastened home to care for her, as far as she could, as her kind mistress had cared for her. And she was blessed with the privilege of faithfully ministering to her wants during her illness, which terminated in death. The next year Mr. Wheatley also died. Thus deprived of her first and best friends on earth, poor and disconsolate, she was subsequently led to accept an offer of marriage from a colored man by the name of William Peters, which proved to be an unhappy connection. He was unworthy of her; and after suffering some years from poverty, family cares, and declining health, December 5, 1794, she died, at the age of about forty years, leaving three children.

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#### THE AFRICAN IN THE UNITED STATES.

##### HIS PRESENT POSITION, HIS FUTURE COURSE, AND HIS ULTIMATE DESTINY.

Such is the title of an elaborate article in the *Southern Review* for January, 1874, by Maj. John M. Orr, of Leesburg, Virginia, in which is discussed, *first*, the policy of permanent stay in the United States of the African or "colored American;" of his claim to absolute equality and joint sovereignty, and the inseparable ingredients thereof; and, *second*, the policy of a temporary residence here, with the sole purpose of acquiring substance and of perfecting scholastic and civil education, preparatory to the fixed ultimate object of the establishment of a separate nationality in another locality—Africa—in which he will be voluntarily, gradually, and finally gathered in process of years.

The choice between these two courses is with *him, and him alone*. He must determine it, not upon impulse, sentiment, prejudice, false pride, timidity, nor mere conjecture, but upon sound and mature consideration of *facts* gathered from the past and present history of himself and of the rest of mankind.

The following extracts merit the thoughtful consideration

of every member of the two races of the human family which now stand face to face in this country:

Let us consider the position of Africa *numerically*:

By the census returns of 1870 we find that the aggregate population of the whole United States in 1870 was 38,558,371, of whom there were: Whites, 33,589,377; Africans, 4,880,009; Chinese, 63,199; Japanese, 55; Indians, 25,731. This includes only the civilized Indians, the census not having been taken among the others.

An analysis of the census returns of 1870 will show us the *proportion in numbers* of the whites to the Africans in the whole of the United States, and in the principal divisions thereof, as follows, viz:

In the whole United States there were, in 1870, 7 whites to 1 African.

In the States and Territories not recently slave-holding, 70.71 whites to 1 African.

In the States and District of Columbia, late slave-holding, 2.09 whites to 1 African.

In the New England States, 108.96 whites to 1 African; Middle States, 58.51 whites to 1 African; Western States, 71.62 whites to 1 African; Pacific States, 126.88 whites to 1 African; Territories, 198.78 whites to 1 African; cotton and sugar States, 1.37 whites to 1 African; District of Columbia, 2.03 whites to 1 African; Alabama, 1.1 white to 1 African; Arkansas, 2.96 whites to 1 African; Florida, 1.04 white to 1 African; Georgia, 1.12 white to 1 African; Louisiana, 1 white to 1.06 African; Mississippi, 1 white to 1.16 African; South Carolina, 1 white to 1.45 African; Tennessee, 2.90 whites to 1 African; Texas, 2.23 whites to 1 African.

The census returns of 1870 also show us something of the *increase*, or rather of the *rates* of increase of the two races:

The *increase* of the *white* population in the *whole United States* from 1820 to 1830 was 2,675,212, or 34.02 per cent. of the white population of 1820.

From 1830 to 1840 it was 3,658,437, or 34.71 per cent. of the white population of 1830.

From 1840 to 1850 it was 5,357,263, or 37.73 per cent. of the white population of 1840.

From 1850 to 1860 it was 7,369,460, or 37.69 per cent. of the white population of 1850.

From 1860 to 1870 it was 6,666,840, or 24.76 per cent. of the white population of 1860.

The falling off in the last decade being attributable to the unusual mortality of four years of war, and to the check of immigration by reason of war.



The African rate of increase was—

In New England.		In the Middle States.
From 1820 to 1830	2.16 per cent.	15.63 per cent.
From 1830 to 1840	5.97 per cent.	15.24 per cent.
From 1840 to 1850	1.60 per cent.	5.91 per cent.
From 1850 to 1860	7.34 per cent.	3.59 per cent.
From 1860 to 1870	28.30 per cent.	12.75 per cent.

The last two decades being affected by the increase of fugitives from 1850 to 1860, and the migration from the South after 1861, and in the others by the ordinary elements of births and deaths.

The falling off of African increase in the slave-holding region, and the large growth of African increase in the non-slave-holding region, between 1860 and 1870, is, no doubt, partly owing to the *migration* from the South after emancipation; but if we take 85,000, (the excess of the growth from 1860 to 1870 over that from 1850 to 1860 in the free States,) and credit this 85,000 to the South, and add it to 322,268, the increase there between 1860 and 1870, we still have but 407,268 as the total increase of the African in the slave-holding States in the last decade, or a little more than half his increase in the decade of 1850 to 1860, a falling off of nearly 50 per cent. in that decade.

An analysis of the African population in any subdivision of the slave-holding region cannot be made, as that class of the population fluctuated there from causes other than those of births and deaths.

To the increment of the native white population of the United States must be added (or at least taken into consideration) the steadily increasing white immigration from Europe, a source of increase not possessed by the African.

The foreign *born* population of the United States increased from 1850 to 1860 1,894,095, and from 1860 to 1870 1,428,532, in spite of the check to immigration by reason of the war.

This shows us that an addition to the white race is made every ten years from abroad equal to nearly one-half of the *entire* African population in the United States; and the African rate falling off, and that of immigration growing greater, it will not be long before every ten years will put in the country a reinforcement to the whites from this source equal to the whole African population of the United States.

The examination of the census of 1870 also shows us that while there *may* now be some annual gross increase of the Africans, the *rate* of increase, always less than that of the whites, has steadily declined, while theirs has as steadily risen. That this decline in the African rate has become fearfully greater

in the last decade, during which the emancipation took place, than before, whatever the causes; and that if this continue, and the decline be not checked, the rate of increase will lessen until it change to a growing rate of *decrease*. That if the facts exhibited by the census, as existing from 1860 to 1870, continue to show the law of the period, the African race will go on to extinction, unless saved by the removal of the causes of decline.

Thus much by way of comparison of *numbers* and *growth*. Now consider the position of the African:—

*Property.* By the census of 1870 we find that the aggregate value of property of all descriptions in the United States was, in 1870, \$30,068,518,507. If this were distributed according to numbers, the whites would have seven-eighths and the Africans one-eighth; but we all know well that there is no such proportionate distribution of wealth.

Ten dollars a head for every man, woman, and child of the Africans will not be an under estimate of the shares they hold, (if you think it too low, fix your own figure and run it out.) This would put the aggregate wealth of the entire African population of the United States at \$48,800,090, and that of the whites at \$30,019,717,917. This disparity is probably still greater. This would be about \$895 per each white man, woman, and child—\$895 to \$10—thirty thousand millions to forty-eight millions; or the whites could lay down nearly \$600 for every \$1 which the African could produce.

Besides this, the property of the whites is chiefly of that description which is constantly appreciating, while that of the African is not of that sort.

Let us consider the position of the African in respect to

*Education.* We will say nothing as to native capacity, as that would be begging, for one side or the other, a most contested question. But under the head of education we must include general information, knowledge of letters, of arts and sciences, etc.; mental discipline, development of the intellect, of the powers of reasoning, of discrimination, of analysis, of construction, habits of perseverance and attention, memory, judgment, and taste. *Training* is part of education; training in the operations and habits of business; in thrift, economy, self-denial, industry: in respect for the sacredness of contracts and obligations; in looking beyond the wants and gratifications of the present moment; training in executive and administrative capacity, and in the arts of skilled labor; and in the subordination of the sensuous to the intellectual and the moral.

In all the acquired qualifications for success in the contest

and competition of life no one, not even an intelligent African himself, can hesitate to say that, compared with his rivals and competitors, the African is as yet immeasurably inferior.

What is the position of the African in regard to the

*Avocations* by which men obtain a livelihood, or wealth.

It cannot be controverted that the business pursuits, the skill, training, and experience of the Africans, as a class, are as yet limited to the manual labor of the field, etc., or to the lowest grades of mechanic arts; and in these the whites, native or foreign, are at least his equals, if not his superiors.

*Locality.* The African, in the free States and Territories, is lost, and is practically ignored amid the overwhelming numbers of the whites about him, being from fifty or two hundred to his one. His color is chiefly concentrated in the late slaveholding States. Even there, in his stronghold, the whites outnumber him more than two to one.

The cotton and sugar raising States are his principal residence, and even there the whites outnumber him by over one-third. In but three States is he in a majority, and in one of those it is but .06, in another but .16, and in the other but .45—perhaps not even this upon a comparison of *male* numbers.

By the rates of increase, as shown by the preceding figures, this slight preponderance, if not already lost, bids fair to disappear through his declining rate, and the more rapid progression of white numbers.

These data being based on figures accessible to all, or on facts within the experience of all, it is in the power of any man to test their accuracy, and if they be found in any degree erroneous, to correct them; but, though liable to some arithmetical errors, they will not be found materially out of the way, if at all.

Assuming with confidence their close approximation to accuracy, let us by them review fairly the position of the African, his difficulties and resources, as he steps into the arena of life, and of competition, as self-dependent and equal.

The African, like the white apprentice, or the son of the poor man, at twenty-one, has now to enter the lists and contend for his own living; has to win for himself everything he may get, from the barest necessities to the highest luxuries.

In this struggle his white competitors outnumber him in a proportion which he can never reduce, which is constantly increasing against him from causes which it is utterly beyond his power to counterbalance.

In the whole Union they are seven to his one. In those

divisions which were most hostile to slavery they are from fifty to two hundred to his one. In all the South taken together they are double his force, and in the States where he is strongest, they are in reality numerically equal to him, and this equality he is losing, as the balance of numbers is everywhere growing rapidly against him.

At the risk of being wearisome through repetition, the reader's attention is called to the *facts* disclosed by the census returns of 1870: 1st. That the *rate of increase* of the whites, (or the per centage of increase in each decade on the population of its immediate predecessor,) from 1820 to 1860, has steadily risen in all the Union and its subdivisions. 2d. That the like rate of the African for the like period, in all the Union and its subdivisions, has lessened. 3d. That the falling off of this per centage in the war decade was far less among the whites than among the Africans, though the one was, and the other was not, exposed to the casualties and checks of war. 4th. That this per centage of increase of the African has been greater from 1820 to 1860 in the slave-holding than in the non-slave-holding States, and has been lower in New England than in the aggregate free States. 5th. That the decline of the African *rate of increase* has been wonderfully more rapid in the war and emancipation decade of 1860 to 1870 than in those other decades in which most of the race were in slavery, a decline which, if not checked, foreshadows ultimate extinction. 6th. That the numbers of the whites everywhere have increased in more rapid *progression* than have those of the African—a progression which will continue with *constantly accelerated rapidity*. These facts are only referred to, without any attempt to suggest a conjecture as to the causes.

Although thus inferior in numerical strength and growth, has the African those *elements of power*, innate or extrinsic, which often enable the few to dominate over the many, and to force success from adverse circumstances?

On the contrary, the nation, the soil, and the wealth are all in the hands of his antagonists. The education, the knowledge, the skill, the experience, the trained habits of mind and body, the connections with the rest of the world, the habituation to command, the acquired capacities—in short, all the indispensable advantages are with them, and not with him.

Not only is he thus entering naked into competition, as an equal, with a race whose numbers surround him, as the sea surrounds the sand-bar, which the rising tide threatens to engulf—a race who possess every extrinsic advantage; but it is with the Anglo-Saxons, the ruling race of the world, even amid their own color—a race, with their powers and desires

intensified by the special circumstances of this country—a race, surpassing in all the elements of domination and success, equalled by none on the globe in energy, intellect, courage, determination, shrewdness, avidity, pride, and impatience of superiority in any, and of equality in most.

These are yearly reinforced by a yet more formidable competitor to the African, who, like the native American, excels him in his own specialty of manual labor. This is the foreign immigrant, whose first foothold in the country is on the labor level which the African occupies, whose first employments are in those avocations to which alone he is as yet adapted and habituated, and which are his sole dependence. These immigrants recognize him at once as their immediate rival, and look with peculiar jealousy upon him. Whenever they have come into contact with him, they have rooted the African out of those branches of work which were peculiarly his own.

Years ago, in the northern cities, towns, and villages, the waiters, the porters, the barbers, the hackmen, the ostlers, the coal heavers, etc., etc., were all Africans; now they are all white, and chiefly foreign. Since the emancipation the tide has been inclining southward slowly; it would be more rapid but for the lingering preference which the Southern white has for the service of the color to which life-long habit and association have attached him. \* \* \* \* \*

The Creator never intended that five millions of his human creatures, who are *possessed, as the African is, of the capability for civilization*, shall go to useless waste, or sink into extinction, if they will accept, and do not reject, the mission and the work He has allotted them, and the home He has provided as their own by inheritance.

What is that mission? what is the work before him?

It is no cant to say that the African in the United States has “a mission,” a great and glorious destiny, one which may well stir the heart, nerve the strength, and tax the powers of the mighty—one which may well fill the measure of aspirations felt by the grandest and the loftiest ambition. The mission of the African in the United States is to *civilize a continent, and to redeem an entire race from heathenism to Christianity*, a work for which he, and he alone, is the fittest agent.

To this end he has been rescued from the savage life by the only means through which he could have been placed in contact with Christian civilization, and in the only condition in which it was, humanly speaking, possible for him to remain in that contact. In that condition of slavery he was in process of education. When the fit time arrived that condition of slavery was ended, at the first moment in the

history of the country at which it was possible to give him, as a free man, the protection of organic laws, and of the national power.

This stage of his education being passed, he has been advanced to a higher grade, but still he is only in the process of being educated up to that point when he will be imbued with the powers, internal and external, intellectual and moral, needful, to make him, not a despot, but a citizen of a free, separate, and self-governing nation of his own.

He is placed in the most favorable of all conditions of acquiring those capabilities essential to the discharge of the duties of the citizen, or of the statesmen of a true republic, by the example, the instruction, the counsel of and contact with the people of this land; instruction which can be given and received freely and fully only in a condition of peace and good feeling, and which can be available only by the practice of the principles of good citizenship.

It is no part of the scheme contemplated by this paper that there should be forced emigration; but, estimating the native good sense of the African, his perception of his own interests, and the impulses which will operate on him, by the same standard as those of mankind generally, we believe that conscious of the barriers to his success here, his race, when thus prepared, will do as *our* forefathers did—that is, from time to time, voluntarily leave an unfriendly soil, where they are overshadowed and confined, and, in greater or lesser masses, recross the Atlantic to the shores of Africa, to build up there in their native land a mighty empire of their own, the corner-stone of which has been laid, the pioneer work of which has been done already; an empire ruled by themselves, which shall be the centre from which the rays of light of Christian civilization shall pierce the thick blackness of darkness which has brooded over Africa since the deluge, and shall in time spread over it those arts of peace which shall conquer to the human family this vast section of itself, which for uncounted ages has been lost to it for any purpose of good.

This is no mere romance of the imagination, no dream of a fanciful enthusiasm. It is as practical and as practicable as any of the transactions of life which require ability, courage, will, and energy to ensure success. Enterprises like it are common to the history of the whites of this country for the last two or three centuries, never more common than at the present day.

The *way* is open, easily travelled; for by steam and modern charts the continent of Africa is, in point of time, cost and safety of transit, hardly one-tenth as far from America as America was from Europe less than a century ago. Already

there are highways of commerce established between Africa and America and elsewhere. These will multiply promptly in frequency and convenience, as the emigration to Africa shall increase the production and trade of that land and the travel to and fro. An established emigration would at once inaugurate and sustain a permanent line of steamers.

The *hardships and dangers* of such emigration would be light compared with those attending the settlement of America by the whites, aided as the emigrants would be by the knowledge, the weapons, and the appliances of the present time, so far superior to those which were in the reach of our ancestors.

The *climate* of the Coast of Africa is far less hostile to the African of this country than were the seaboard of South America, or "stern New England's rockbound Coast," or the shores of the Gulf of Mexico, and the banks of the Mississippi, to the pioneer whites; while the vast and rich interior of Africa is as healthy as any country on the globe.

The *natives* to be encountered are no such race of heroic warriors as those who, for over two centuries, have fought the whites for this continent, inch by inch over its length and breadth, and whom no effort can incorporate into the nation. The aborigines of Africa are capable of civilization, and there is no difference of race, color, or origin to be a bar to their becoming added to and blended with the nation more or less as it extends.

The *soil, production, and resources* of Africa furnish the materials for subsistence and for valuable commerce *at once*, ready at hand for immediate use, with no visible limit to their increase by art.

The *Government of the United States* can subsidize the ship lines in aid of trade and commerce; while, by its *defensive alliance*, it will insure to the nation in its infancy and weakness an absolute safety from all foreign interference with its independence and rights.

The *beginning* can be made *now*. There are at least 100,000 here now fit to be pioneers, hunters, settlers, farmers, merchants, &c. Were an appreciable number of these to go, they would blaze the way; would lay forever the bugbear ghost of danger and of strangeness; would invite yet larger numbers to follow; and, beginning with a thread, they would in time draw up the cable.

The wealth and the continent are there, the emigrants are here; and this is but the reproduction of the history of our own land and of its white race. The African claims equality with the white in all that constitutes a man. He says that he, too, can do "all that doth become 'a man.'" Here, then, is his golden opportunity to show it.

The *only* point in doubt is whether the African has the needful pluck and energy; whether he will recognize his destiny, will be equal to the occasion, will rise to its level, will consent to the work, will accept the task of preparation, and the dangers and hardships of its accomplishment; whether he will leave the flesh-pots of Egypt for the sovereignty of Canaan; whether he will, *or can*, appreciate the greatness of his future, and resolve to enter the promised land and on the work before him; whether he will make these purposes the great aim and object of his life; and whether, ultimately leading the way, he will draw after him the scattered fragments of his race now on this side of the Atlantic, who will in time be, like him, pressed upon and overlaid by the advancing swell of the white peoples; whether it is in him to lift his eyes from the square inch of the present, and to look abroad at the vast space and glorious promise within the limits of its horizon, and to realize the boundless expanse beyond his actual vision, but no less real and visible to calm and practical minds.

We do, in all sincerity, believe that the great Ruler of nature and of nations has thus marked out the course and mission of the African race on this continent. That for this He suffered them to be brought here, and permitted their slavery to exist, as the protecting matrix of the race. For this He allowed their bonds to be shattered by emancipation, when the ends of slavery had been accomplished. For this He offers to the African the noblest opportunity for every requisite training, with the intent that he shall return to his native home an enlightened, educated, civilized Christian, equal in mind and morals, as he is physically, to the task of building up and of maintaining a republic in Africa—the daughter and rival of our own—peopled and ruled by Africans only; strong, to command safety and success; just, to secure confidence and respect; which shall diffuse itself over that continent, and redeem it to light, and life, and humanity. For this he has hedged in the way of the African by barriers and difficulties which he can neither surmount nor escape from by any other course.

Let every man who has brains, or one particle of philanthropy in his soul, lay aside his prejudices, and bring to the consideration of this momentous subject his best thoughts, and his ripest knowledge. Let him lay aside, especially, all the prejudices of race, and color, and all the feeling of past wrongs, and bring to the great problem of the African in this country a sublime purpose, bent on the best interest of his species. Let him act as a man dealing with men—with men who have a place in the world, and who must leave their impress on the history of mankind. Let him remember that we must either work with, or else succumb to, the stern logic



of facts and natural law. Let him, above all, look to that Divine Providence for guidance, without whose aid the schemes of men are as certain to fail as those of mice, and are, moreover, infinitely more fearful in their failure.

Should, however, the African or colored American refuse to adopt these views—should he resolve to stay and make the attempt to become part and parcel of this concrete nationality, as does the European immigrants—yet with all his confidence of success, he must admit the *possibility* (however remote) of failure in such a contest. Would it not then be wise in him—and is it not the duty of his leaders and advisers to urge it upon him—to put out an anchor to windward, by providing a refuge, a place of retreat on the shores of Africa—a settlement or nation sufficiently extended and confirmed, to be able to receive him and his into a place of his own—an independent Republic of his own color, in the event of his breaking down here—or should the pressure here prove so great as to render his longer stay doubtful, or dangerous, disastrous, or at least not hopeful?

To this end encouragement should be given to as many as may now desire to better themselves, and will go as pioneers—who, beginning with Liberia in its present status, may expand it to a wider empire, besides securing their own fame and fortune.

Is the race incapable of producing a Columbus, a Vasca or a Cabot, a Raleigh or John Smith, a Barth or Livingstone, a Clarke, a Boone or a Carson?

Surely among the 5,000,000, aspiring to equality and sovereignty here, there must be many who yearn for better things—who can recognize the open way to them—who have the courage, the intelligence, the manhood of the enterprise to appreciate and avail themselves of the opening, and to make this beginning. So that should the result here, *by any possibility*, be adverse to the hopes of the African, he may have ready a *home* to fall back upon, where all that is reasonable in these hopes *can* be certainly realized beyond all danger of disappointment, where *he and his* can become what they cannot (even if unopposed) under the overshadowing rivalry and competition of a more powerful people, from whom they cannot cease to be different, save by the sacrifice of their own identity, or existence—a *home* where the African *as such* can do *his own* devoir in the list of life—can inscribe in letters of light *his own* page on the world's record—can give to the negro race a name, and a renown which will be *all its own*, and which will win for it the blessings, and command the respect of mankind.

Strange and curious would it be to the thinker of future centuries, if a negro nation, taking note of the defects and of the sources of weakness and failure in *our* Government, were to steer

clear of these dangers—and taking up, as Liberia has, the vexed experiment of popular self-government, were to be the one people, in all the history of nations, who carried it on to success, and solved the problem of the feasibility of a permanent and true Republic, which never degenerated into anarchy, monarchy, or oligarchy.

Yet the prospect for Liberia becoming a continental power and depositary of human freedom is far brighter, apparently, than was that of these "colonies" in the first half century of their settlement, (leaving out any supposed disparity in the races.) So let this Republic be sustained and extended, and thus give to liberty the benefit of two, instead of but one, experimental test.

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#### MISSION WORK IN WEST AFRICA.

We have been deeply interested in the perusal of an article headed "Recollections of Mission Work in Africa," published in the *United Presbyterian Magazine*, of Edinburgh, for July. The writer, James Irvine Esq., is one of the princely merchants of Liverpool, who, by the influence of a Christian commercial intercourse with the people of West Africa, are doing so much to promote civilization in that country. Mr. Irvine, we learn, has resided on the Coast, and writes, therefore, from an intelligent experience.

Let me briefly describe the daily work of the missionary. In a land not yet favored by the electric telegraph and the morning newspaper, and in a country where it is daylight from six in the morning till six in the evening all the year round, things move on with wonderful regularity and seeming ease; and so it is with the daily life of the missionary, unless some great question be afoot, some life to be saved, risked by "man's inhumanity to man," or some twin to be rescued from the cruel death to which it has been doomed by its own mother, or unless one or other of the European agents have to be nursed by those noble ladies who to their regular duties add often the care of the Englishman when he most needs care; unless one or more such duty have disturbed the missionary, the even tenor of his way is rarely broken. He rises at six; he breakfasts at half-past seven; he has family prayers, surrounded by from six to twenty children, some of them not seldom picked literally from the ashes, to be reared thereafter with parental care; he goes to school to teach in the forenoon, or he visits the natives in their houses, never leaving without speaking a word for the Master whom he serves, the Father whom he adores. He dines at one. The afternoon is

rarely given to rest; it is consumed by some duty imperatively demanding attention, not necessarily of a ministerial character, as it may be one of the natives wants some trade dispute settled, or some directions required to be given for the due protection of his own dwelling from the innumerable causes which so rapidly destroy everything animate or inanimate. He has tea at five, seldom alone, for his countrymen generally find the steps leading them in that direction after their business visit in town. He has family prayers again at eight, and all are in bed by half-past nine. And so runs the tale of their lives. Does it sound smooth and uneventful? It may, and it may be unnoticed by the world, uncared for and unprayed for by ourselves, but a missionary's life is the grandest thing out of heaven.

Let us look just for a moment at what our missionaries have done in the short space of a quarter of a century; and in doing so, let me give also due praise to commerce, which in everything, except dispensing the curse of rum over the length and breadth of the land, has been a great power on the side of—I will not say righteousness, but I will say, on the side of civilization. It is too much the custom to claim the progress of such a place as Old Calabar to the powers of commerce. I admit that it has been a great help to progress, but I distinctly claim the credit for the missionary, his teaching, and above all his life. Twenty-five years ago Old Calabar, still reeking with the pollutions of the foreign slave-trade, was literally the home of every unclean power in man and in nature. Now, it is not a paradise, it is many generations removed from both perfect light and perfect liberty; but compared with what it was then, and compared with other stations where commerce has been, but where the missionary has not, it is civilization itself. Let me notice a few details; and in doing so, need I go beyond the simple mention of the fact that the Bible is now printed and sold for a small sum, which all can pay, to prove that every farthing of money given, every dear precious life laid down for Christ, has not been done in vain? Then, although I cannot name conversions in thousands, they can be named in hundreds, many already having crossed the flood, while others are left to bear their testimony for a little longer, and bearing it nobly in spite of oppositions, of fines, and of the loss of position. I could tell you of a splendid character—the chief of the whole country—leading a blameless life, and while weak in himself, strong in God, and able to resist. I should then have to mention, after his succession to power, a deplorable fall, to be used henceforward as a text for the opponents of missions; and I would wind up my story of his death at an early age with “Christ, nothing but Christ,” on his lips. Is this

nothing, ye opponent? is this nothing, ye wavering? I tell you this is the power breaking the head of the serpent; and it is for this the missionary has lived and has died, and in this has reaped his reward. I could from my own knowledge multiply such brief life histories. I could speak of one but recently dead, when away from his master at the oil fairs, collecting a small congregation around him every night for prayer, and every Sunday for service. I could speak of another, still alive, whose trials and whose triumphs are of the noblest, and who, afraid of the temptation of power and social distinctions to which he is entitled by birth, has relinquished all, and is content to lead a quiet, unobtrusive career.

Before concluding, I would just like to mention where I think an improvement might be made in the manner of conducting our mission operations. I believe, if we could get artisans; say brickmakers, joiners, builders, and so on, whose piety is beyond a doubt, to dedicate themselves to the task of teaching the people in these trades, and whose work would go hand in hand with the teacher and the preacher, a great help would be given to the higher walk of the missionary.

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From the New York Evangelist.

#### ANCIENT ETHIOPIANS AND THEIR SCATTERED DESCENDANTS.

BY REV. WILLIAM WALKER.

How much our missionaries are doing to promote geographical discovery, to give to civilized nations a better knowledge of distant parts of the earth, is testified by the labors of Livingstone and other heroic explorers, many of whom have died on the field. Not less have missionaries done to introduce the Scriptures into all the languages of the earth, and thus scatter everywhere the seed of a true civilization. Still further, missionaries reduce to form barbarous languages, and by their philological inquiries trace the migration of ancient nations, as may be seen by the following from one who was lately a missionary in Africa.—ED. EVAN.

The Ethiopians of the Scriptures are scattered from their ancient dwelling places, some to the southwest and west, to the Gold Coast and to Cape de Verde. Others from Southern Arabia crossed the Straits of Babelmandel, passed through the Lake Regions of Central Africa, and peopled all the southern part of that great peninsula. Do you ask the indications of these lines of migration? Language. The dividing line between the two great families of language begins at the Cameroons mountain in the Gulf of Guinea, extending east to the

Indian Ocean, on about the 5th degree of north latitude. Between these languages there are no discovered affinities, either in the sounds of words or in grammatical structure. But we infer that they are all of the same race, because there is no more diversity in physical appearance than you will find in families and individuals in the same tribe. There is five times the difference between the Duala language in Cameroons, and the Epik in Old Calabar, fifty miles west, than there is between the Duala on the Gulf of Guinea and the Zulu Kapir on the Indian Ocean, twenty-five hundred miles distant.

Hence the importance of a uniform alphabet, so that when these Southern dialects shall be written, one tribe may avail itself of the literature of another.

The governments of the Ethiopians are generally tribal, with a King, or headman, and the old men, or heads of families, for a council. The exceptions are a few kingdoms on the Gold Coast and in Southern Africa; and in those kingdoms the monarch rules in blood.

The religion of Africa is fetishism, or witchcraft, or more familiarly, spiritualism. All sickness and death is from the influence of spirits of evil, or spirits of the wicked dead. The spirits of the good are quiet in their graves. And there are in every community those who communicate with and command these spirits of evil, and send them on errands of death. The spirit sent on a message of death takes the spirit out of a man in the night, (for there as well as here the spirits will not operate in the light,) takes it to a lone place, beats and lacerates it; and when the spirit returns again to the body, the person awakes with the same bruises and lacerations that the spirit endured; and there is the commencement of a sickness unto death.

And this is only one of the numberless modes in which this *inyemba*, or witchcraft, operates. And the witch when found is punished by drowning, by burning, and by every torture that fierce fanaticism can invent. "The dark places of the earth are full of the habitations of cruelty."

A cruel and stupid people, some will say. Yes; all superstition is cruel, and all sin is stupid. But this no more than other forms, and therefore the pen of inspiration has made the terms sinner and fool synonymous. But aside from these superstitions, we find the people neither cruel nor stupid.

There are some standards, by which it is considered proper to measure the intellects of men. The one oftenest resorted to, and perhaps the most accurate, is the language spoken by a people. Philologists tell us that the grammatical structure of the Greek language, especially its syntax, indicates the art, the philosophy, and the poetry of the old Greek. They tell us

that the structure of the Latin language, if their history were forgotten, would tell us of the Romans who conquered a universal empire, and have given to the civilized world the foundation of its jurisprudence.

Measuring the tribes on the Equator, and two hundred miles north and south, by the same standard, we find that they have intellect—not the Greek, not the Roman, nor yet the English; because they are a different race, and living in a different climate. But how describe it in a few words?

The nouns are classified, partly by the formation of the plurals, which are formed on the initial syllables of the words.

But the classes of nouns are specially distinguished by the use of qualifying words; as adjectives, adjective pronouns, and pronouns. And in the use of pronouns and adjective pronouns the *alliteral* or euphonic *concord* prevails to a very remarkable extent. All qualifying words agree with the nouns in number. But there is no gender in the language except by the use of the terms *man* and *woman*. The pronoun has no gender, neither does any inconvenience arise from this deficiency.

The Mpongwe verb has as many conjugations as the Hebrew, with about the same varying significations. The moods are not different from the English. It has *nine* tenses, formed by changes on the initial or final syllables, or on both, or by auxiliary verbs.

Every word ends with a vowel sound, and the consequence is a language as smooth as the Italian.

And our popular and scientific writers many of them tell us that the languages of these barbarians are so meager that they cannot converse without the assistance of manual signs. They tell us that their nouns have no number, and their verbs have no conjugations, moods, or tenses. Moreover, they add, "it is a shame for the missionaries to travesty the word of God, the visions of Isaiah, and the logic of Paul, into a language that cannot make known the commonest want, or express the simplest ideas of that very simple people."

But they are safe; because the ignorance of the people who read, is as profound as of those who write.

If any one ask whence came this language? we reply, no one can tell with confidence. Perhaps in the future, when many dialects have been learned and written, philologists may trace it to the rivers of Ethiopia, to the ancient kingdom of Mewe. They will be traced to some common source, though that source be never located.

The language is kept in its present perfection by being spoken with a correctness to which we seldom attain in speaking the English. The mistakes of the natives in speaking seldom pass without correction. A



the people, it is conferred by common consent on the person who speaks their language with the greatest eloquence and purity, and can use their proverbs at will. And here is esthetic culture. Here is human thought expressed in human language, and no barbarous jargon; no poverty stricken vocabulary of monosyllables; language meeting all the present wants of the people, with possibilities for all coming requirements.

But the people live within the tropics, where every want is easily supplied. The consequence is that indolence is the rule, and diligence the exception. The vegetable kingdom in its rankness has overmastered humanity, and left the people far in the rear of those inhabiting more temperate climes.

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From the Methodist.

#### AMERICAN METHODISM IN WEST AFRICA.

The oldest mission in connection with the Methodist Episcopal Church of the United States is that in West Africa.

In the first emigration of colored people from this country, which sailed from New York in the ship *Elizabeth*, in February, 1820, to found the colony of Liberia, were a large number of Methodists. And Elijah Johnson, one of the emigrants, a local Methodist preacher, became the leader and saviour of the colony, when in its early struggles its existence was imperiled. He was the bulwark of the Republic in embryo. He ended a course of protracted and energetic labor at his work at an interior mission station in 1849, leaving a son, who, having inherited his talents, has taken a prominent part in the affairs of the Republic. He has been several times Secretary of State, and is now one of the Professors in Liberia College.

Although for several years after the founding of the colony, the Methodists assembled regularly for worship and made efforts for imparting the light of the gospel to the surrounding heathen, no regular mission was established in that country until 1833, when Melville B. Cox, that great pioneer of American Methodist Missions, arrived in Monrovia, under commission from the Missionary Society of the M. E. Church, to found a mission in that country.

Cox labored with unremitting zeal and faithfulness, preaching and teaching incessantly, until nature, exhausted by the debilitating influence of an unhealthy climate, gave way, but not before he had laid the foundation of the Methodist system on that Coast, a system which hitherto has produced some of the brightest intellects in Liberia. No community of any race or nation of the same size, and with no greater advantages, can show a more striking array of talent, ability and culture, than is exhibited in the history of such men as Elijah Johnson,

Francis Burns, Beverly R. Wilson, John W. Roberts, Dr. James M. Moore, Charles A. Pitman, a native African, Samuel Benedict, Stephen A. Benson, H. W. Dennis, and J. J. Roberts, who has been six times elected President of Liberia—men who not only grace the annals of West African Methodism, but who would have made their mark in any part of the world.

These we must regard as the pledges and proofs of future success. They took a leading part in shaping that Christian Commonwealth on that far off and benighted Coast, which has received recognition from the leading nations of the earth. Many of these men have passed away; those who yet live are experiencing the infirmities of years. But we are gratified to learn that they will leave successors behind who are eager to take up the work and push it forward among the countless tribes of the interior. Their children have openings and facilities for advancing the work which they never enjoyed. The entire extinction of the trans-atlantic slave-trade has introduced a new feature into the social and commercial life of the West African tribes for hundreds of miles back. They are now ready and anxious to receive the light of the gospel; and we hold that the dying charge of Cox, ever to be remembered, as well as our success in the past makes it imperative upon the M. E. Church to respond as far and as fast as possible to the urgent calls wafted to us on every breeze from those interesting regions. American Methodism, with its aggressive machinery already located on that Coast, has its share to perform in the great work which is to reclaim those forest-clad mountains, and those flowery fields, and to cool with refreshing rills from the river of life those spiritual deserts—

"Where Afric's sunny fountains  
Roll down their golden sand."

#### AFRICAN EXPLORATION—A NEW EXPEDITION.

The full exploration of Africa is only a question of time. Long delayed, and only partially accomplished as yet, it is sure to come. There is a certain class of minds for which its unsolved mysteries possess an irresistible charm, and there is another class of minds not so much bent on solving mysteries as on laboring to elevate a degraded race, and these two classes are really, however unintentionally, acting in concert. There are men in whom individually both these two classes are represented, and this was conspicuously the case in the great pioneer of African exploration—Dr. Livingstone.

The work will be accomplished. There is no doubt of that. An unknown continent sends abroad its challenge to adventurous spirits, and it will be taken up. Commerce and Science



too will be allies in the work. The interests of both are in this matter coincident, and fast on their track (if, as in the case of Livingstone, he does not precede them) will follow the Christian missionary. But how soon will this result—in any case destined ultimately to be reached—come?

It seems like romance, even after all that Dr. Livingstone has achieved, to read of the latest project for African exploration. A vast continent is to be conquered for science and civilization. Its resources, as we learn more and more of them, are found to be grand and extensive. Lakes which are as magnificent as our own, rivers which are capable of being made the channels of a vast commerce, fertility of soil and beauty of landscape, which as described to us seem rather ideal than actual.—all this we are assured of already, and our curiosity only rendered more inquisitive by what we know. But to accomplish the task from which so many have shrunk, and in which so many noble spirits have fallen, we have—not national expeditions, not explorers fitted out and sustained at national expense, or the expense of learned and wealthy societies—but a combination, representing the journalistic enterprise of two nations separated by the ocean, a combination which asks no favors of the State, calls for no general contributions, but assumes to itself the whole burden, and of course the whole glory, of an enterprise that can scarcely fail to make its mark upon the world's history.

The facts of the case are stated in the "London Daily Telegraph" of July 4th, a journal which claims to have the widest circulation of any paper in London. It says:

"We are in a position this morning to announce that arrangements have been concluded between the proprietors of 'The Daily Telegraph' and Mr. Bennett, proprietor of 'The New York Herald,' under which an expedition will at once be dispatched to Africa with the object of investigating and reporting upon the haunts of the slave-traders; of pursuing to fulfillment the magnificent discoveries of the great explorer, Dr. Livingstone, and of completing, if possible, the remaining problems of Central African geography. This expedition has been undertaken by, and will be under the sole command of, Henry M. Stanley, whose successful journey in search of Livingstone, and upon the suggestion and at the charge of the proprietor of 'The New York Herald,' was the means of succoring the illustrious traveller, and secured to science the fruit of his researches, while it enabled our distinguished countryman to prosecute his latest investigations. Mr. Stanley will in a short time leave England fully equipped with boats, arms, stores, and all the provision necessary for a thorough and protracted African expedition. Commissioned by 'The Daily Tele-

graph' and 'The New York Herald' in concert, he will represent the two nations whose common interest in the regeneration of Africa was so well illustrated when the lost English explorer was rediscovered by the energetic American correspondent. In that memorable journey Mr. Stanley displayed the best qualities of an African traveller; and with no inconsiderable resources at his disposal to reinforce his own complete acquaintance with the conditions of African travel, it may be hoped that very important results will accrue from this undertaking to the advantage of science, humanity, and civilization."

The enterprise will not merely be creditable to the two journals, by which in concert it is undertaken, but it will command the respect and confidence so well earned by what Mr. Stanley has accomplished under the "New York Herald." The world will be curious to know not only how an enterprise of this kind will succeed, but what it can accomplish in the interests of science and humanity. Africa only waits to become known, to invite to itself the commercial and industrial enterprise of various nations. Its native products, its vast extent, its wonderful capabilities of production, will all combine to make it a field which the competitive enterprise of the world will eagerly seek. The horrible slave-trade of the East Coast, which, we regret to say, still continues, notwithstanding earnest and well-meant efforts to suppress it, cannot long survive when a profitable and at the same time legitimate commerce is established along the line of the African Coast. The hope which, living and dying, Dr. Livingstone cherished above all the credit of his discoveries, must be realized. Christian missions must press into the heart of the Continent, keeping pace, to say the least, with secular enterprise, and thus secular forces and aims will be made to harmonize and co-operate with the great Christian project of African regeneration.

Little probably did Capt. Cook, when he was exploring the hitherto unknown islands of the Pacific, imagine to what results his labors would indirectly and ultimately lead. Africa may be explored by men who scarcely appreciate the lofty aims of Livingstone, but past experience warrants the anticipation that indirectly at least they will be casting up a highway for the Gospel. While therefore we praise the energy and the adventurous spirit that would unveil the mystery of a great continent, we hail these as the co-operative forces which are included in the providential scheme for the redemption of a benighted race. The enterprise of the "New York Herald" and of the "London Telegraph" will be appreciated, as well as the daring and sagacious energy of Mr. Stanley, and not thousands merely, but millions, will wait, anxious to hear what such enterprise and energy can accomplish.—*New York Evangelist*.

## CAPTURE OF A SLAVE SHIP.

The *Natal Mercury*, of April 25, gives the following account of the capture of a slaver on the coast of Madagascar, and the arrival of the liberated slaves at Natal:—

"The liberated slaves who arrived in the Royal Mail steamship *Kafir* were taken by Her Majesty's ship *Daphne*, 5 guns, commander C. E. Foot. The *Daphne* was cruising off Boyama Bay, northwest Coast of Madagascar, on March 13, when, at three in the afternoon, a suspicious dhow was described from the mast-head. Sail was made, and after an hour's chase it became evident that the native craft was running for the land. No attention was paid to three blank charges from a 68-pounder; the *Daphne* increased her speed, and at 6.15 she ran alongside her prize. She was found to be crowded with slaves, and Lieutenant Henderson, with an armed boat's crew, took charge. Two hundred and twenty-five slaves, many suffering from dysentery, were starving in the hold, and had to be lifted out and at once served with water. These unfortunate wretches were shipped at the Umpizo river, a few miles south of the town of Mozambique, and were started for Madagascar with only two day's provisions on board. Light winds and calms prolonged the voyage to eight days, so that the miseries endured are indescribable. Many of the women and children were so emaciated by want and cramped in their limbs as to be unable to stand upright. Every care was taken of the slaves—who are all Makuas from the Coast between Mozambique and Angoxa—on board the *Daphne*, and on the 14th the *Daphne* proceeded to Mozambique to land them in charge of the Union Company's agent, under an arrangement made some months ago. But the acting agent for the company was indisposed to take any responsibility on his shoulders, and Captain Foot was obliged reluctantly, after filling up water and coal, to sail with all the slaves on board, and pick up his boats left to guard the north west coast of Madagascar before returning to Zanzibar. Misfortunes follow one another, for on the afternoon of the *Daphne's* departure a cyclone was encountered, the vortex of which was passed through at 8.30 p. m. A quartermaster was swept overboard and drowned, and the sufferings of the unfortunate slaves were, of course, greatly increased by frightful weather and long exposure. Though every care was taken of the sick and feeble, dysentery carried off victims daily, until the 28th, when Zanzibar was reached. The slaves were at once taken in charge by Captain Prideaux, Her Majesty's Consul-General, who allotted to both the English and French missions as many of the poor children as they were able to receive. Many still remain under the medical charge of Dr. Robb, and

Captain Elton selected those who were in the best health to begin life anew in the colony of Natal. The Makuas are highly prized as domestic slaves at Zanzibar, being considered a hard-working and faithful race. All are happy and contented, and fully understand their future lot, which has been carefully explained in their own language to them."

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#### LIBERIAN COMMERCE.

The interest long taken by this community in the affairs of Liberia attaches some interest to recent remarks of the *New York Commercial* on the trade transacted with that Coast, and general commerce participates in the progress ascribed to this special field. *The Commercial* says that the trade in palm-oil has declined, owing to the introduction of petroleum. The prosperity of the colonists in growing coffee, raising sugar and ginger has made these important items of commerce, and Jesse Sharp makes two hundred casks of sugar annually, and last year shipped more than half of it to this country. The 105 sold in New York brought \$6,101 and netted \$1,072, after paying \$1,356 duty, freight and insurance. The coffee, equal to Mocha, brought \$11,000 gold for half the whole crop; and though the cultivation of ginger commenced but three years ago, \$15,000 worth will be marketed this year, at 11 cents per pound. The Liberians own some fifty vessels, and lately built two in this country for \$11,000 and \$15,000 each, and bought two others. Five cargoes are received annually in New York.

These facts show that there is an entrance for trade there now, and show too the need for improving it. England has steam lines skirting the whole Coast. The rapidly advancing exploration of the interior, of which Schweinfurth's travels gave so flattering an account, intimates that at no remote day the interior will draw more from and sell more to the Coast. This can but assist the Liberians, whose progress as marked in these facts is quite as great as their friends here anticipated. If in twenty years of former hostility they have reached such capacity and attained to such exports as New York alone registers; if they already buy and build vessels here with the produce of their own soil, their development must be more rapid and their business more considerable. They may very well be used to distribute the manufactures of this country, and benefitted by supplying our demand for coffee, indigo, ginger and other tropical products.—*Philadelphia U. S. Gazette.*

## OPINION OF A SOUTH CAROLINIAN.

We copy the following letter from the Yorkville (S. C.) *Enquirer*, written by Solomon Hill, a colored man, who went from York County, South Carolina, to Liberia in 1871: •

"I have made one crop, and am nearly done planting another, and I know if a person will half work, he can make a good living in Liberia. I raised, last year, rice, potatoes, and cassada, of which I had an abundance for my own use and a quantity for sale. I sold over 100 kroos of sweet potatoes, fifty kroos of cassada and fifty kroos of rice. Potatoes are worth 25 cents per kroo; cassada, 18 cents, and rice, half cleaned, \$1. My corn is now matured. I have sown a large crop of rice. I have made good corn here with no other work than the labor of planting. Of ginger, which is a staple product, I have this year planted fifty pounds. June Moore has planted over 100 pounds, which is sufficient for one acre, and will yield 1,000 pounds of dried ginger, worth in this market ten cents per pound. I have an orchard of 2,000 coffee trees. Sixty of my trees, planted in 1872, are bearing, and are now laden with coffee. June Moore has 1,800 trees, Joe Watson 800, Scott Mason 1,000, and nearly all of our colony are engaged in coffee-raising. Coffee is worth here 18 cents in gold, 20 cents in United States greenbacks, and 22 cents in currency of Liberia. I am better satisfied than I ever was since emancipation, and am worth more than ever before. I have three good frame houses with shingle roofs, and a neat board paling around my lot. The timber in use here bears a strong resemblance to brimstone as to color and grain, and consequently has the appropriate name of brimstone wood. Wild game is plentiful, including the ordinary cow, sea cow, deer, squirrels, &c.

## COOMASSIE AND MAGDALA.\*

This volume is an account of the two military expeditions sent by the British Government into Africa respectively against the Abyssinians and Magdala, in 1868, and more recently against the Ashantees and Coomassie, both of which **Mr. Stanley** accompanied, and of the events of which he was an eye-witness. Nor does the author confine himself to detailed descriptions of the movements of the expeditionary

\* COOMASSIE AND MAGDALA: The Story of Two British Campaigns in Africa. By Henry M. Stanley, Author of "How I Found Livingstone." With numerous illustrations from drawings by Melton Prior (special artist in Ashantee of the "Illustrated London News") and other artists. 70 maps. New York: Harper & Brothers. Pp. 610.

forces, and the difficulties they encountered, the mistakes they committed, and the energy they displayed; but he presents much information of the countries traversed, the tribes of natives encountered, and of many obvious matters pertaining to the climate, scenery, and aboriginal customs and manners.

Coomassie was a town insulated by a swamp. A thick, jungly forest—so dense that the sun seldom pierced the foliage; so sickly that the strongest fell victims to the malaria it cherished—surrounded it to a depth of one hundred and forty miles seaward, many hundred miles east, and as many more west, and one hundred miles north. Through this forest and swamp the British army had to march one hundred and forty miles, leaving numbers behind, sick of fever and dysentery. Five days' hard fighting ended the march, and Coomassie was at the mercy of the conquerors to sack and burn to the ground. When this work was done, the commander of the force was compelled to march the soldiers back again to the sea, to save the remnant from perishing by flood and disease.

Mr. Stanley has but little sympathy of any kind, physical or religious, for the natives of Africa. In showing the difficulties which the Commanding General encountered in constructing a road into the Ashantee country, caused largely by the epidemic desertion of the Fantee laborers, he proposes, with cool inhumanity, that the British Government, instead of sending out traction engines and railways, "should send five hundred sets of slave chains, and bind these runaways into gangs of fifties, controlled by a non-commissioned officer with a long whip." This brutal policy, he thinks, "would settle the transport and labor question;" and when the war should be ended, "the British Government might compensate the people for the *annoyance* of being collared with iron bands, and apologize to them for the extreme measure they were compelled to resort to."

Mr. Stanley furnishes the following account of Liberia:

"We steamed by Liberia's low wooded shores without the chance to observe how the sable Republic flourishes by a personal view of things. \* \* \* Off Cape Palmas I had the pleasure of seeing one of the Liberia 'Honourables,' who introduced himself to me as the Honorable J— Said he,

'I was born in old V——, sir; a good old State, sir. I was named after J—— M——, sir. You may have heard of him, sir; the Chief Justice, sir. I have been here seventeen years, sir; and we are improving little by little. There is a promising future, sir. Oh, yes, sir; I do not feel discouraged at all, sir; rather have I—have we all—cause to regard the prospects of Liberia as very hopeful, sir. If you were to stop here a week, sir, I should feel honored by your making my poor house your home, sir. Good day, sir. A pleasant voyage to you, sir.' And the pleasant-faced, simple-hearted old gentleman vanished into his canoe, in which he was rowed ashore by a parcel of naked Kru boys.

"This Cape Palmas is said to be the most healthy place on the West Coast of Africa, and looking at its position, exposed to the healthy winds of the Atlantic, it does not want much exercise of reason to be informed of its salubrity. The highest point in the Cape is seventy-five feet above the sea, and five substantial houses occupy the commanding sites—a graceful clump or two of palms adding beauty and life to the little rocky peninsula. The colony have called their town Harper, as a tribute to Mr. R. G. Harper, of Baltimore, who has distinguished himself in the cause of the poor Africans, and have erected a capital lighthouse; but, as the 'Monrovia' struck a reef or rock five hundred fathoms off the extremity of the Cape, the passage on a dark night by this is not without its dangers."

Magdala was a town planted on the top of a mountain, about ten thousand feet above sea-level, amid gigantic mountains piled one upon another, grouped together in immense gatherings, profound abysses lying between, two thousand, three thousand, and even four thousand feet deep—a region of indescribable wildness and grandeur. It was an almost impregnable stronghold, situated four hundred miles from the point of disembarkation; a strange, weird country, full of peaks and mountains, and ruggedness, lay between it and the sea. The scenes which flanked the march bristled with rocks and crags; but they possessed the charm of novelty and picturesqueness, and the country was one of the most healthy on the face of the globe. A battle was fought; Magdala was

taken by assault, then fired, and utterly destroyed. The king committed suicide; the captives were released; and the conquerors returned to the sea, flushed with unequalled success, having suffered the smallest loss that could possibly follow an invasion of a hostile country.

The typography and paper of the book are faultless, and it is enriched with valuable maps and an abundance of spirited illustrations.

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#### DEATH OF WILLIAM C. ALEXANDER, ESQ.

William C. Alexander, Esq., the eldest son of the late Rev. Dr. Archibald Alexander, died suddenly in New York city, on Sunday evening, August 23d. Colonel Alexander was a lawyer by profession, but in the latter years of his life occupied the position of President of the Equitable Life Assurance Company, of New York, to which he gave his time and fine business qualifications, and which, under his administration, has been very successful. He was prominent in the politics of New Jersey, and was at one time a candidate for the office of Governor. He was a fluent, forcible speaker, an eloquent advocate, and a most agreeable, charming companion when in the midst of the circle of his intimate friends. Colonel Alexander ever proved himself a devoted and disinterested friend of the colored race, and at the time of his death was a Vice President of the American Colonization Society.

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[FOR THE AFRICAN REPOSITORY.]

#### RAILROADS IN LIBERIA.

I noticed in your July issue an extended article upon a railroad in Liberia. It has been my fortune, for good or ill, to see much of Liberia, and it requires no very matured judgment to form a pretty correct estimate of what are her most pressing wants. There are few places where a little practical common sense and a good deal of physical effort are more likely to produce decided results than in Liberia, and nowhere under the sun will speculative expenditures be less likely to succeed. The 'matter of a railroad in Liberia was "sprung" by the late President Roye. He ventilated the subject in his inaugural address. I was present at its delivery, and not a Liberian, whose judgment was worth a farthing, showed any indication that the subject was worth his attention. All understood it to have been inserted for its effect on the outside world, intended to aid him (the President) in making an effort to secure a foreign loan.



It would be a cause for deep and lasting regret if people should be induced to appropriate funds for a purpose so entirely visionary, at this time, as this railroad project would surely prove to be.

It is not worth while to enter into details here. Take, however, Monrovia, the capital and largest town in Liberia, lying as it does at the mouth of a river with water communication terminating at Millsburg, twenty miles interior, the main river (St. Paul's) flanked on both sides by the largest coffee and sugar farms in Liberia. On all this route there is not to-day paying freight enough yearly, if all combined, to pay for the construction and keeping in repair of a single mile of railroad. Nor has it has ever been found profitable enough to run regularly first-class sailboats for freight, much less to keep afloat a single steam launch.

H.

[FOR THE AFRICAN REPOSITORY.]

## LIBERIA.

BY AN EXILE OF AFRICA.

Liberia! Liberia! my heart goes out for thee;  
 No other where, the son of Ham is really, truly, free;  
 No other where his manhood finds its perfect liberty,  
 But in that land—that Canaan land beyond the swelling sea.  
 To gain that land, that blessed land, I'd storm and tempest brave;  
 Then let me go to that far land across the ocean's wave.  
 My Africa! my Africa! 'the birthright of my race,  
 Oh! shall I ever live to see thy bright and sunny face?  
 Long years of woe, of darkest woe, have left on thee their trace;  
 But years of future blessedness may all of it erase,  
 And now a rainbow, bright with hope, even through my tears I see;  
 Liberia! that prophetic arch is bending over thee.  
 Like light-house on that ocean shore, that long benighted shore,  
 Liberia, thy bright light shall be its safe guard evermore.  
 By thee, thy absent children, heart-weary and foot-sore,  
 Shall seek and find their home at last, with its wide open door:  
 For body and for soul at last, a place of peace and rest,  
 Beneath their fig-tree and their vine where none may them molest.  
 Dark years of sorrow and of shame, though called upon to know,  
 Yet in their night God gave them light, and gladness gave for woe.  
 He led them safely, surely, by a way they did not know;  
 Then, through their great deliverer, Christ, did them salvation show.  
 By their bodies held in bondage their spirits were set free;  
 In the Redeemer preached to them, they found true liberty.  
 So with this light within their souls, now gladly will they go  
 To her who, for her exiled ones so long hath wept in woe.  
 Yes, Africa! loved Africa! thy children yet will show,  
 By rallying to thy rescue, now the duty that they owe,  
 Unto their heritage, and home, and unto God who gave,  
 To them alone that sun-bright land across the ocean's wave.

COLUMBIA, S. C., August, 1874.

**Receipts of the American Colonization Society,  
DURING THE MONTH OF AUGUST, 1874.**

**MAINE.**

*Kennebunk*—Henry G. C. Durell, \$30; Capt. Charles Thompson, Mrs. W. B. Sewall, Capt. N. L. Thompson, Joseph Dane, ea. \$5; Mr. and Mrs. Tobias Low, \$4; Mrs. Robert Smith, Daniel Remick, Mrs. J. Perkins, Dr. Morton, C. Littlefield, ea. \$2; Mrs. Judge Bourne, Mrs. N. Bourne, Mrs. A. S. Hill, ea. \$1. 567 00  
*Gorham*—Moses Fogg, \$30; J. A. Waterman, Col. Fred. Robie, ea. \$5; Miss M. C. Hinckley, M. S. Hinckley, ea. \$2; A. M. Benson, K. G. Harding, ea. \$1; Cash, 50c. 46 50  
*Bath*—Capt. John Patten, \$20; Mrs. Levi Houghton, E. S. J. Nealley, Capt. James F. Patten, ea. \$5; Rev. Dr. Fiske, \$3; Thomas Simpson, \$2; E. K. Harding, Charles Davenport, Dea. Hildreth, Mrs. H. Hyde, ea. \$1. 49 00  
*Portland*—Rev. Dr. Shaller, N. Cummings, M. P. Emery, Mrs. St. John Smith, M. M. Butler, Miss Abby A. Steele, ea. \$10; Miss Mary Deering, Mrs. Wm. Moulton, Hon. J. Howard, Dr. Israel Dana, Miss Julia Steele, Hon. G. F. Shepley, J. McLellan, J. S. Ricker, Dr. H. T. Cummings, A. S. Gilkey, ea. \$5; Hon. E. Shipley, \$2; O. Gerrish, \$1. 113 00

**NEW HAMPSHIRE.**

*Keene*—Samuel Woods, \$30; Coll. First Cong. Ch., \$19.35; Rev. W. O. White, \$3; Wheeler & Faulkner, \$5; S. D. Silsby, Geo. Tilden, Edward Farrer, ea. \$1. 60 35  
*Hopkinton*—Hon. H. Chase, \$5; Mrs. R. Chase, \$1; Col. Cong. Ch., \$7; Col. Baptist Ch., \$7. 20 00

**VERMONT.**

*Fairfax*—Col. Baptist Ch., \$18.75; Col. Meth. E. Ch., \$1.95. 20 70  
*Brandon*—Mrs. B. A. Goodrich, Dr. E. Ross, Byron Stewart, ea. \$5; W. W. Runnels, A. M. Goss, Dr. O. G. Dyer, Mrs. J. H. Vail, ea. ea. \$1. 19 00  
*Bennington*—H. E. Bradford, Col. S. H. Brown, S. R. Graves, ea. \$5; Mr. and Mrs. H. Bingham, \$10; F. W. Goodall, Cash, Rev. Mr. Luther, ea. \$1. 28 00  
*Manchester*—E. B. Burton, Rev. Dr. Anderson, Dea. Cone, Dea. W. P. Black, F. H. Orvis, J. B. Hollister, ea. \$2; Dr. J. D.

Weekham, A. S. Miner, Miss Ellen Hawley, Rev. R. S. Cushman, J. W. Hard, H. K. Fowler, A. E. Graves, W. Fullerton, ea. \$1; Mrs. C. D. Munson, 50c. 23 50  
*Rutland*—Rockwood Barrett, Wm. Ripley, Mrs. A. W. Seaver, ea. \$5; R. B. Thrall, Dr. Harwood, ea. \$2; Oscar Brown, 50c. 19 50  
*Springfield*—A. Woolson, \$15; Franklin P. Ball, \$5; Col. Meth. E. Ch., \$6. 26 00

**CONNECTICUT.**

*Hartford*—Mrs. T. Wadsworth, \$10; J. S. Woodruff, G. E. Martin, G. F. Davis, ea. \$5. 26 00  
*Waterbury*—Mrs. John P. Elton, \$10; Miss Susan Bronson, Mrs. E. S. Buell, ea. \$5; A. F. Abbott, \$2. 22 00  
*Birmingham*—G. W. Shelton, Jos. Arnold, E. N. Shelton, ea. \$5; Mrs. Sanford, \$4; E. E. Clark, \$2; W. S. Brown, Capt. May, ea. \$1. 28 00  
*Bridgeport*—Mrs. Ira Sherman. 5 00  
*Norwich*—Mrs. Williams. 5 00  
*Bolton*—Rev. Israel Hills. 5 00

**NEW YORK.**

*Brooklyn*—Mrs. Margarette Dimon. 60 00

**OHIO.**

*Glendale*—Miss Mary Vance. 10 00

**DISTRICT OF COLUMBIA.**

*Washington*—Miscellaneous. 1,135 08

**FOR REPOSITORY.**

**MAINE**—*Gorham*—Dr. Charles A. Packard, to Sept. 1, 1875. 1 00  
**VERMONT**—*Springfield*—Hon. H. Clossen, to Jan. 1, 1875, \$5; Geo. F. Hayward, to Sept. 1, 1875, \$1; *Bennington*—Stephen Bingham, to Aug. 1, 1874, \$5; *Bethel*—W. R. Adams, G. Graham, J. G. Sargent, B. O. Bugby, George Hallett, T. E. Wilson, ea. \$1, to Sept. 1, 1875. 17 00  
**MASSACHUSETTS**—*Auburn*—Mrs. Sewall Harding, to Sept. 1, 1875. 1 00  
**FLORIDA**—*Mount Pleasant*—Gadsden Davis, to Sept. 1, 1875. 1 00  
Repository. 20 00  
Donations. 637 55  
Miscellaneous. 1,135 08  
Total. \$1,722 68

T H E

# African Repository.

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Vol. L.]

WASHINGTON, OCTOBER, 1874.

[No. 10.]

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THE HON. WILLIAM C. ALEXANDER, LL.D.

BY THE REV. JOHN MACLEAN, D. D.

In the death of this gentleman, which occurred on the evening of the 23d of August last, the cause of African Colonization lost an efficient friend and an eloquent advocate. Imbibing from early youth the sentiments of his eminent father, the late Rev. Dr. Archibald Alexander, in reference to this cause, he was ever ready to set forth, in terse yet fluent language, the claims of the American Colonization Society to the confidence and aid of all classes in our country.

When a member of the Senate of New Jersey, he took an active part in securing the passage of a law granting one thousand dollars a year for five years to the New Jersey Colonization Society, to aid in sending emigrants to Liberia; and his earnest and powerful appeals in behalf of the colored race awakened in the minds of his hearers the conviction that it was the duty of the friends of religion and humanity to do all in their power for the advancement of this race; and further, that the very best mode of doing it was to aid the Colonization Society in the prosecution of their benevolent and generous scheme.

Mr. Alexander was a native of Virginia, as were both his parents. In 1807, his father, having received a call to become the pastor of one of the churches in Philadelphia, removed his family to that city, and in 1812, having been chosen a Professor in the Theological Seminary of the Presbyterian Church, he removed them to Princeton, N. J., the town selected as the permanent seat of the recently organized Seminary. There he grew up; and although for the last twelve or fifteen years

he spent most of his time in New York, detained there by official engagements, he still regarded Princeton as his legal home and the graveyard of Princeton as his final resting place; and in this cemetery his remains have been deposited nigh to those of his parents and of his two deceased and distinguished brothers, the late Rev. Drs. James W. and J. Addison Alexander.

Mr. Alexander was a graduate of the College of New Jersey, and a gentleman of culture, a lawyer by profession, and a politician by his own choice and that of the community in which he lived. For some years he was President of the Senate of New Jersey, and he was once the chosen candidate of his party for Governor. But these distinctions were not his own seeking, unless his seeking to merit them may be so regarded. He was a member of the Peace Convention held at Washington, in hope of preventing the late civil war, and took an active part in its proceedings. He was a favorite presiding officer at the political gatherings of his party, as well as at benevolent and social meetings of friends and societies.

For the last twelve or fifteen years he retired from all active participation in party-politics, and devoted himself to the duties of his office as President of the Equitable Life Assurance Company of New York City.

Many years ago he made a public profession of his faith in Christ, in becoming a communicant in the First Presbyterian Church of Princeton, and this profession he continued to adorn by a consistent walk and conversation.

In 1860, Mr. Alexander received, from La Fayette College, Pennsylvania, the degree of Doctor of Laws.

At the time of his death, he was a Vice President of the American Colonization Society.

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#### THE TOWNSHIP GOVERNMENT AS AN INSTRUMENT OF AFRICAN CIVILIZATION.

BY GEN. J. W. PHELPS.

We in America have learned the art of colonization in a degree unknown to other modern nations. We also have the best if not the only available class of population, as well as the highest motives, for carrying that practice in Africa. In an economical point of view means of

providing the world's poor with tropical productions at a cheap rate, African Colonization should engage our earnest attention. Among the instrumentalities that offer themselves for this purpose, there is none of greater power than that which is presented by the New England institution called the Township Government.

The aboriginal Government which naturally grows up in Africa is monarchical. A Negro there, of more than average powers of mind, will gradually assume an ascendancy over his fellow-barbarians, and draw them into his service and control. They imitate his example; follow his directions; unite under his command to oppose neighboring chiefs; build huts around his hut; and, when the hamlet passes into a village, and the village into a city, a mud wall gives it the character of a military capital and the seat of empire. The dominion grows and spreads by the annexation of other chieftainships, until it becomes a kingdom of several cities; or, under other circumstances, it may become dissolved on the death or conquest of its founder, and the elements will go to form some new combination, again to be dissolved—a process which has been hastened formerly by the internecine wars excited by the slave-trade.

Petty governments like these, of greater or less duration, are the only political organizations that the barbarians of Africa ever possess. We ought to understand this natural trait of their character in order to have a better comprehension of the modes which should be pursued for planting our more refined Republican Government among them. As their native governmental jurisdictions are small, we may safely imitate them in that respect, and establish as our basis those same small republics which prevail in their greatest perfection in the State of Vermont, and which are known as the township governments. The aboriginal African, under the lead of American colonists, might soon learn how to govern a territory of six miles square as a republic instead of a little monarchy, and thus strike the tone to the march of African civilization and empire. Indeed, it may well be doubted whether republican Government anywhere on a large scale is possible, for a long , without the aid of this all-important element in its mac 7.

The officers of the township Government are elected once a year, and generally consist of a board of three **SELECT MEN**, who are charged with the executive duties imposed by the votes of the people; three **LISTERS**, or assessors of taxes; a **TOWN CLERK**, who keeps a record of the officers chosen and measures adopted by the people, of all transference of real estate, of births, deaths, etc.; a **TREASURER**; a **CONSTABLE** and tax-collector; several **JUSTICES OF THE PEACE**; several **GRAND JURORS**; a **SUPERINTENDENT** of district schools; an **OVERSEER OF THE POOR**; a **POUND-KEEPER**; a **SEALER OF WEIGHTS AND MEASURES**; **HIGHWAY SURVEYORS**; **AUDITORS**, etc. Every town in the State sends one delegate to represent its interests in the popular branch of the State Legislature, the Senators being elected by counties. The town-house is usually located at the geographical center of the township; and there, in the early days of the township should be the location of the church, the clergyman's farm, the residence of the lawyer, doctor, and merchant; the training ground of the militia; the graveyard; the hearse for the dead; the pound; and the first district school, of which the township will generally contain from ten to fourteen.

Now, let us conceive an African church, of one hundred members, desiring to leave America for Liberia, under the lead of an educated pastor; and let it be supposed that steam navigation is established between the two countries, and a good highway made from Monrovia up into the highlands of the interior. This church would embark, together with its household goods and agricultural implements, (with houses, too, if necessary,) say at Charleston, South Carolina; and in the course of five weeks it might renew its religious services, under a temporary shelter, on a well-surveyed, well-mapped township, among as beautiful scenes, fertile lands, and healthy regions as any in America. This is possible, and easily practicable. Every member could soon become established on his allotment of land; the township Government be set in operation; the native boys be apprenticed to the proprietors for a term of years; and in a short time the settlement would  
all the influence of that new life and energy which  
on taking possession of *their* promised land,

and which the Russian, German, Irish, or New England settlers now feel on their commencement of a new life upon the public domain of the United States.

In this new material and social life of the Negro, new moral energies and aspirations would take root and grow, which could never thrive in his character amidst the flesh-pots and garlicks of political corruption in the land of his bondage. We Americans, who have violated every one of the Ten Commandments and every precept of Christ against the person of the Negro, ought to be the very last people to set up as his religious and moral instructors. The impressive, solemn, yet elevating influences of nature, in the solitude of African forests, would be a far safer, more invigorating, and ennobling teacher. Nothing great or worthy can ever be done by the oppressed spirit of a man, or a race, that is cowed by another man, or race, as the Negro ever must be in America.

The growth and development of a new country adds a thousand new enjoyments of the intensest kind to personal life which can never be experienced in older countries. To receive land directly from the hand of God, as it were, is a great source of enjoyment in itself. The preacher and his flock would soon be followed by the doctor, the lawyer, the merchant, the manufacturer, etc.; and the township thus occupied, would teem with all that is most interesting and valuable in the social life of man. When the orator of the present day approaches the sublime in the contemplation of human destiny, he often repeats the idea that

"Time's noblest offspring is the last;,"

but he never seems to reflect that this latest offspring, in the course of Christian civilization, is to have its seat of empire in Africa, and not in America. There is, in fact, no race upon the globe that may aspire to a higher destiny than the African race.

But, unfortunately, when we turn from this view presented by African Colonization, we find a lamentable want of instrumentalities for performing the duties of the day in relation thereto. There are no steamships from the United States to Western Africa as there are from England. There is no road through the tangled forest from the insalubrious sea-coast up

into the healthy highlands, though the Sunday-school children of the United States might easily build one; there is no survey of townships and farm lots; there is no proper superintendent of Colonization to understand the general scheme, and to show every church, family, or colony, to its place, and prepare the way beforehand; there is no system of any kind due to the occasion and to our American character, in its relation to our former slaves and the Christian sentiment of the age. But, on the contrary, we see but little except apathy, indifference, selfishness, and neglect, dangerous alike to the interests of the Negro race and our own. We have done a great and glorious work (so we seem to think) in giving the Negro liberty, and there we are disposed to rest. The Negro has a right, we say, to stay here in America; but we never recognize his prior right to the continent of Africa, nor his right to day's wages for his labor for two and a half centuries.

The capacities of the American Colonization Society, as an instrument for opening up Western Africa to civilization, are equal to every demand that might be made upon them; but, as it is, the energies or potentialities of that Society lie comparatively dormant, paralyzed by the adverse policy of the government and the narrowest self-interest and inattention of the people. A hundred or two emigrants or so on an average are sent off every year, where thousands apply to go, and they are dropped down on the sea-coast, in the face of unopened forests throning with apprehended dangers and hardships, where an inviting land of health, fertility, and missionary usefulness lies uncultivated at their very doors, awaiting only occupation from American emigrants to be made to yield the riches, tropical products to the commerce of the world, and to resource with songs of thanksgiving and praise from the native inhabitants.

When the principal highway from the capital of Liberia to the interior is more established the centers of townships might then be located along that line. This would facilitate the organization of the township government though perhaps the system of survey observed in the United States would prove to be the best.





with foreign races, and the virtue which they possess, as rudiments and tendencies, have never been modified by foreign influence, nor are they likely to be paralyzed or trampled upon by any external agencies. Without the aid or hindrance of foreigners then, they are growing up gradually and normally to take their place in the great family of nations—a distinct, but integral part of the great human body, who will neither be spurious Europeans, Bastard Americans, nor savage Africans, but men developed upon the basis of their own idiosyncracies, and according to the exigencies of their climate and country.

And in years to come—not very remote, I imagine—they will be joined by members of the numerous negro family in America, who, having escaped the yoke of bondage, are now being educated for the great work before them. As these Afric-Americans ascend heights of civil and educational privileges to which, since his first arrival in the western hemisphere, the Negro has been a stranger, they will command a larger circle of observation, and will arrive at conclusions on questions of race and race duties, which it is impossible for them to understand as long as they grope and crawl in the valley of ignorance, poverty, and social ostracism. In that valley are things creeping innumerable, that hiss and bite, “and sing and sting,” keeping up a discordant noise, and creating constant confusion, preventing that eye-singleness which makes the body to be “full of light.”

While in the United States a few week ago, I visited the Normal and Agricultural Institute, at Hampton, Virginia, where hundreds of colored youth, of both sexes, are being prepared for the new sphere and duties which lie before the Negro race. I was also at Howard University, in Washington, and at the Lincoln University, Pennsylvania—these institutions are of a higher grade than the Hampton Institute; and I was surprised and gratified to find young men who, I was informed, were slaves before the war, engaged in reading, with intelligent accuracy, most difficult Latin works, such as Tacitus, and performing readily intricate operations in the higher mathematics.

I also had the privilege of witnessing the commencement exercises of the Harvard University at Cambridge, near Boston. Harvard is, perhaps, the only institution in America to which the term “venerable” might be applied. I there witnessed the performances of students who possessed the very great advantage of a culture transmitted through several generations; but I could see nothing so strikingly superior to the performances of the young men whose childhood associations had not been in libraries and among books, and whose ancestors for generations had performed the drudgery and labored

on the plantations of the grandfathers of the Harvard students. Surely "Ethiopia shall *suddenly* stretch forth her hands unto God."

During all the years which have elapsed since the commencement of modern progress, the African race has filled a very humble and subordinate part in the work of human civilization. But the march of events is developing the interesting fact that there is a career before this people which no other people can enter upon. There is a peculiar work for them to accomplish, both in the land of their bondage and in the land of their fathers, which no other people can achieve. With the present prospects and privileges before this race, with the chances of arduous work, noble suffering, and magnificent achievement before them, I would rather be a member of this race than a Greek in the time of Alexander, a Roman in the Augustan period, or an Anglo-Saxon in the nineteenth century.

I look abroad and see the great names of mighty nations which have led the human race through what is called the law of progress—Assyria, Egypt, Phœnicia, India, Greece, Rome. These names are said to represent each some gigantic step in the march of civilization. The Rawlinsons, Layards, and George Smiths are now deciphering for us the wonders of Assyria, and fixing her actual status in the lead of the human race. Egypt, through

"The mighty pyramids of stone  
That, wedge-like, cleave the desert airs,"

and by means of the astounding ruins on the banks of the Nile, is uttering a language with regard to the utilization and application of *material* force not yet understood by the world. India is said to have been the source of *thought*. Phœnicia taught men to entrust their frail barks to the deep, and bring the ends of the world together. Greece led the way in artistic and æsthetic development. Rome gave law and organization and power. But the world has yet to witness the forging of the great chain which is to bind the nations together in equal fellowship and friendly union. I mean the mighty principle of LOVE, as it is taught in the New Testament. Many are of opinion that this crowning work is left for the African.

Never before had the world witnessed so interesting an exemplification of the Gospel injunction, "love your enemies," as in the case of the slaves in the Southern States during the great American rebellion. Having their former masters and oppressors completely in their power, they rendered good for evil, and showed a care and tenderness in dealing with those who had formerly abused and ill-treated them, which extorted the gratitude and admiration of their most bitter persecutors and slanderers.

When we look at the history of the world, during the last eighteen hundred years, we behold wonderful material triumphs. But we must not say that the world has advanced, in its moral progress, to the extent which a spectator of the operations of the apostles, in the early days of Christianity, might have been led to expect. Are there not yet essential principles of that religion dead in unbelief? And may it not be left for another race outside the great European families to exemplify some of its most precious doctrines in a manner not yet witnessed in the history of mankind?

The peculiar feature of African civilization will be the moral or religious one. M. Renan, the distinguished French Orientalist and a Rationalist, believes that the scientific instinct is completely wanting to the Semitic race. Among Semites, he thinks, there is no trace of the grand Greek idea of the laws of nature, the idea born in Ionia, the basis of modern philosophy and the fruitful source of discovery.\* In this respect, as in many others, the negro instinct is similar to the Semitic. Indeed, it has been said that "the Semite is the flower of the negro race."† The Mohammedan religion has made such rapid progress among the superior tribes of that continent, because the African was prepared by natural taste for the monotheistic idea which Mohammed promulgated. In his pagan state he has no system of idol worship. His genius, unlike that of the Aryan nations, has produced no magnificent polytheistic system. The simple and sublime truth embraced in the *Allahu Akbar* (God is greater than all besides) of Islam, is readily received by his understanding, approved by his feelings, and he clings to it with wonderful tenacity.

Perhaps there is no people in whom the religious instinct is deeper and more universal than among Africans. And, in view of the materializing tendencies of the age, it may yet come to pass that when, in Europe, "God has gone out of date,"‡ to quote the blasphemous sentence of Danton, or when that time arrives in the development of the great Aryan race, predicted by Lichtenberg, "when the belief in God will be as the tales with which old women frighten children, when the world will be a machine, the ether a gas, and God will be a force,"§ then earnest inquirers after truth, leaving the seats of science and the "highest civilization," will betake themselves to Africa to learn lessons of faith and piety; for "Ethiopia shall stretch forth her hands unto God." The dreams of Homer about the Olympian divinities leaving the lofty summits

\* Livre de Job, traduit de l'Hebreu.—Par Ernest Renan.

† Burton's *Kanalar*, vol. II, p. 81.

‡ *Ninety-Three*, by Victor Hugo.

§ Quoted by Froude, in his "Short Studies on Great Subjects."—First Series, p. 24.

of Greece to visit the "blameless Ethiopians" may yet receive glorious realization. Or the story told by the father of history of the black doves from Africa, which helped to raise the semi-barbarous races of Greece to a higher civilization and a purer knowledge of the Deity, may yet be repeated in history—(*forsan*) *sic solvere Parcæ*.

At all events, we may rest assured that the tide of scepticism or so-called rationalism, which now threatens to bear away the European mind, will never have much influence in Africa. Central Africa may never produce a Shakspeare, a Tennyson, or a Wordsworth, but neither will it develop a Voltaire, a Bolingbroke, or a Tom Paine. Such modes of thought as gave Shakspeare his genial insight into the varieties of human passion and action, or Wordsworth and Tennyson their insight into those spiritual aspects of nature, which only close and meditative sympathy discloses, may be quite foreign to the African mind. But the arbitrary and presumptuous will, the inflated pride, the impatience of extrinsic guidance, the reckless, "destructive criticism," which are often prominent in the Caucasian mind, are also alien from the African.

I have examined several original compositions written in Arabic by negro Mohammedans in West and Central Africa, and they are nearly all of a strictly religious character. I have found no attempt at philosophizing; no interest is manifested in the varieties of impulse or motive; no effort at an analysis of the "psychological phenomena of the individual consciousness." Belief and incredulity, pride and humility, avarice and generosity, worldliness and spirituality, are the subjects mostly dealt with; and always from the stand point of the book, "in which there is no doubt," and which is a "guide" and an "illumination" to those who believe.

But the progress of Christian civilization in Africa seems thus far to have proceeded slowly. A distinguished English traveler, about a year ago, apparently worried and perplexed by the difficult problem of Africa's stationary condition, so far as he knew it from stray glimpses caught as he hovered on the outskirts of the country, advanced the proposition to introduce Chinese into Africa, as a people better able to improve that country according to his notions. Another traveler, dazzled by the results of Mohammedanism, which he had witnessed in the interior, proposed to hand the country over to the Sultan of Turkey or the Khedive of Egypt. But this was not the view taken by that practical philanthropist and laborious traveler, who knew the country and the race much better than either of the amateurs just referred to. Dr. Livingstone, with that strong common sense and thorough humanity which

characterized him, never ceased to point out the practicability and to call attention to the methods of Christianizing the African tribes. The distinguished traveler was right, and it is to be hoped that those interested in such matters will heed the admonitions which should now come to them with redoubled solemnity, as the voice which, having ceased forever to cry from the wilderness of Africa, is pronouncing its mournful oration from the "Great Temple of Silence."

There is a great work going on in that country. The vast interior is being influenced from the West and South Coasts. In spite of all difficulties and drawbacks, the improvement effected for the West African tribes on the Coast under British rule is by no means inconsiderable. And wherever in the interior British influence has gone, by means of treaties with the chiefs, there are to be seen all the evidences of the first steps in the march of civilization—a feeling of security, a tendency to order, a sense of right, an appreciation of the value of time, a gradual restoration to their normal action of those instincts which had been perverted by the slave-trade, the creator, during centuries, of waste and disorder.

These and similar revolutions in favor of the moral and intellectual elevation of the people can be directly traced to the influence of the British Government, to the conscientious performance of their duty by those able and efficient officers, who, like Sir Charles Macarthy and Governor Maclean, thought it the highest reward to be faithful to the magnanimous and benevolent spirit and intentions of the Government they represented.

There is no doubt that there is among the natives on the Coast much apathy, much ignorance, and much prejudice to be overcome; but there is no doubt also that a foundation has been laid for a better state of things, a loftier moral and intellectual status, a higher and nobler civilization; and it seems to me that to the present position the Government can contribute no surer guarantee for future progress and development than to secure for the people a comprehensive system of education. England has it in her power to determine, to a great extent, what the condition of West and Central Africa shall be ten or twenty years hence; and this will depend largely upon the method of training which she is willing at this moment to sanction or promote in her settlements. The extinction of the trans-atlantic slave-trade has wonderfully altered the situation; and the manner which I think who have been accustomed under the influence of the country is really the country is really

for the last century, under very adverse circumstances, has striven to confer upon it, it is gratifying to find that the Government has paid no attention to the clamors of those who counselled immediate withdrawal from the Coast. A great deal has been done, but a great deal still remains to be done before England can, in keeping with her philanthropic antecedents, honorably withdraw from the Coast.

The Republic of Liberia is also doing a great work in that country. Notwithstanding her poverty as a State, I believe that there is no part of our interior within a hundred miles of the settlements, where her influence is not felt, and whither she is not sending some words and phrases of the English language.

But the chief work will be among the children and youth. We must not be surprised that the reforms we propose can make no headway among the adults, either as a class or as individuals. In all countries we find the old and middle aged strongly conservative. And in no enlightened country do we see more numerous evidences of attachment to and reverence for the past than in this country. Though it has never lacked the intelligence and courage to enter upon new ways, when prudence has recommended a departure from old courses, the English race has always manifested strong affection for practices sanctioned by experiences and hallowed by antiquity.

And this feeling of attachment to the past, of dogged conservatism, exists more or less in all races. But in no race has it been more fatally active than in the North American Indian. It is his strong attachment to ancestral customs that makes the Indian to recede from the advances of civilization. It is this that inspires him with a quenchless love for the wild and rugged liberty of the mountains, the unfettered freedom of his wide and boundless domain. It is this that makes him prefer to lose his existence, and sink, a perished race, in the unexplored fastnesses of the Rocky Mountains, or beneath the waves of the great Western waters. He will never be civilized, for he has not the pliancy which is willing to see his children adopt customs to which he and his fathers were strangers. He prefers extinction to change. But as I have said, this attachment to ancestral customs is found among all races, amid the snows of Iceland and the sands of Arabia, amid the glories of Italian landscapes, and in the jungles of Africa, in the mountains of Switzerland, and on the pampas of South America—everywhere, in all climes and countries, the customs and traditions, the songs and ballads of their fathers will linger among a people; and even if, as individuals or communities, they rise to the height of science or wealth, in the depths of their hearts they are always touched by any-

thing which recalls reminiscences of their old customs; and, but for the restraints imposed by distance or social barriers, the man would gladly go back to his childhood, and enjoy the scenes and practices of his youth.

One of the most beautiful of American poets, in a touch of nature, illustrates this idea in his representation of Agassiz, in the poem which he addressed to that philosopher on his birthday. He represents the love of science as a "dear old nurse" alluring the great scientist from the simple scenes and associations of his birth; he shows how, step by step, she led him "away and away," and higher and higher into bright fields of fair renown; but, notwithstanding the fascinating and brilliant discoveries ever and anon opening before his enraptured vision, nature ever singing "more wonderful songs" and telling "more wondrous tales," still he cannot lose sight of the thrilling scenes and associations of his childhood in Switzerland; still

"At times his heart beats wild  
For the beautiful Pays de Vaud.  
He hears, at times, in his dreams  
The Hanz des Vaches of old,  
And the rush of mountain streams  
From glaciers clear and cold."

If such is the power of early impressions and traditional instincts upon the mind even of those whose culture has been so deep and varied, whose experience embraced all lands and climates, whose knowledge compassed all nature, animate and inanimate, what allowance ought we not to make for a man like the King of Ashantee, or Dahomy, when he persists, with the light he has, in walking in the beaten track of his ancestors?

But there is before the Christian world a continent of children. "Suffer the little children to come unto me," said the Great Master, "for of such is the Kingdom of Heaven." There they are; they are not going to die out. No effete Chinese race is going to supersede them. England is not going to establish a great African empire and overrun the country. The Khedive of Egypt, if he will avoid the fate of Cambyzes and his Persian army, will penetrate the country with only negro troops. The negro will be a permanent and perpetual feature in the great ethnological variety which God has thought proper to create "for His own glory."

And I can assure you, ladies and gentlemen, from what I have seen in Africa, I believe there is less of obstructive conservatism in that country than in any other. And this arises, perhaps, from the great desire of the people to discover and appreciate what others, and a freedom in admitting what has been common



If the various agencies now in operation on that Coast, governmental, commercial, and missionary, will allow themselves to profit by the past, to be guided by the lamp of experience, a great deal may be accomplished in a short time.

With regard to governmental operations, the method is indicated by that experienced ruler, Sir Arthur Kennedy, in a letter to the Administrator of the Gold Coast, under date December 20th, 1869. He wrote: "My sole desire is to see our influence over the natives maintained and established by a substantial and paternal administration of justice, divested of legal technicalities and expense, respecting native tradition and custom, as far as may be consistent with the primary object in view."

If this sound advice of Governor Kennedy had been followed, a great deal of trouble, expense, and loss of life would have been saved.

With regard to missionary operations, I shall only call attention to the remarkable address of that able and enlightened Christian traveler, Sir Bartle Frere, delivered at the last Church Congress held at Bath. Speaking of missions to the heathen, he contrasted the isolated and ineffective results of single English missionaries, both churchmen and dissenters, limited to what they chose to consider direct spiritual work, with the more complete system, the more practical aims, and larger performances, of missionary organizations, provided by Roman Catholics and Moravians, in which the object is to build up a Christian and civilized community in the midst of savage heathendom, and where, in accordance with this design, the missionaries carry on the operations of social life, side by side, with their direct religious teaching.

Next to direct missionary agency, I regard commercial operations. Christian merchants trading to that Coast are entrusted with a great and important mission. Christian missions unaided cannot overthrow the abominable things of Paganism. "I go back to Africa," said Livingstone, and the remark is quoted by Dean Stanley in his funeral sermon over the remains of the great missionary traveler—"I go back to Africa to make an open path for commerce and Christianity." The isolated missionary may affect individuals, and even towns, while a little distance from his immediate influence all may be dark, and the people may still live in the horrid repose of a quiescent and stagnant barbarism; and such is human nature, its devotedness to things of the flesh, that the people will keep as far as possible from the direct influence of spiritual instruction, if the missionary confines himself to preaching. But there is an agency that will draw them; it is a preparatory agency; what Dean Stanley calls "the voice of one crying in

the wilderness;\* an agency that appeals to their material necessities; which brings in contact with them such things as they can feel, and see, and taste; it is the agency of commerce.

Let not Christian merchants relax their efforts. The wealth of an undeveloped interior invites you to introduce the great machinery of reform which you hold in your hand.

The Mohammedans now have strong hold upon the interior. For a thousand years they have exerted direct and uninterrupted influence upon the people, and they have worked for the most part through an indigenous agency, and largely by the means of commerce.

But Christianity, with its subsidiary helps, has now far greater advantages than Mohammedanism. Already the circulation of Arabic Bibles from Christian presses is making an impression.

Paganism cannot stand contact with the appliances of Christian civilization; all along the Coast the presence of your steamships has undermined its influence. The propelling of huge vessels through the water, independently of wind and current, is to the natives a greater fetish power than the manipulations of their priests. And when you come to introduce—as commerce will eventually do—railways, telegraphs, and the wonders of mechanism, where will Paganism be then? When you show to the native that you can press the sun into your service, and send messages on the wings of the lightning; when he comes to look through the microscope, the telescope, and the spectroscope, what will he think of the power of his greegree-men? And what shall we say of the power of the press? It will revolutionize the continent. Increase of light and knowledge will destroy the cruel and pernicious things which now shelter themselves under the evil wings of night. Then, let Christian merchants feel that a great work and a great privilege are before them. While the Christian missionary is conveying the truth as it is in Jesus to the benighted Pagan, let the merchant go with the various appliances of civilization, the instruments, machinery, and products of civilized life.

The commerce of West Africa is as yet only in its infancy. It is astonishing that, notwithstanding all the efforts put forth by Great Britain on that Coast, by the British Government and by British merchants, British commerce is still confined only to a narrow strip of country extending not more than one hundred miles from the Coast. Only a very straggling traffic filters through to the Coast from any distance further

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\* See Sermon on the "Prospect of Christi

back. It is still true, as Barth found it twenty years ago, that very little English merchandise finds its way to the great marts of interior Negroland. And yet, if any foreign nation has a right to the vast resources of that great country, that nation is England, by virtue of the treasures, both of men and money, which she has so lavishly bestowed in the interest of that continent and its people. It was British zeal and philanthropy, eager to ascertain the geography, ethnology, history, and natural capacities of those vast regions, which sent forth the brilliant corps of explorers, commencing with Mungo Park, and ending with David Livingstone: nearly all of whom perished at their work. England has laid a magnificent sacrifice on the altar of African regeneration.

But the country is still unopened. There has been barely a scratching of the Coast. The work of subduing and occupying, either for commerce or Christianity, the boundless regions so easily accessible from the British settlements, is scarcely entered upon. There are roads to be made, forests to be felled, streams to be bridged, cities to be built, mountains to be tunnelled, quarries and mines to be worked, the manifold appliances of settled and civilized life to be created and introduced.

A portion of this mighty work devolves upon the little Republic of Liberia. As a Christian Government, whose authority is recognized by the nations of the earth, it can do a great deal by wise and prudent legislation, and by a judicious policy, to stimulate the civilization of the aborigines; it can promote among them the growth of agricultural and mechanical industry; it can encourage the practice of justice and mercy; it can inculcate lessons of the value of time and the sense of truth, and do a great deal towards converting the wilderness into a fruitful field.

But it is of the utmost importance to the growth of that Republic, as well as of the various Christian settlements on the Coast, that they should push forward, as fast as possible, into the healthier regions of the interior. All animal life languishes on the Coast. Even the aborigines who come down from the highlands of the interior, sicken and degenerate. That insalubrious atmosphere affects not only the *physique*, but the *morale* of the communities. Both man and beast suffer from it. It is impossible for a man to perform steady work, either mental or physical, when his liver is disordered. If he is a foreigner, he does as little as possible, compatible with a sense of duty or pecuniary interest, and retires to his home, as soon as he can, from the Coast in disgust. If a native, he settles down contentedly in a *ce* in groove, with no disposition to advance, satisfied much less  
 rely *erably*—not even well,  
 There is not that

cheerful activity and irrepressible hopefulness which come from abounding health. Under such circumstances we can scarcely wonder that civilization advances so slowly. Dr. Johnson, we are told by Emerson, said severely: "Every man is a rascal as soon as he is sick." If this dictum be correct, you may imagine what a lapse from correct principle there must be on that Coast, where the inhabitant, inhaling constantly a noxious malaria, can never say, "I am well."

But there are salubrious regions a little distance back, where life lives; where men are healthy, and beasts are strong; where the atmosphere is purer, and the people are better.

To these regions it is the duty of those who wish to thrive and grow in Africa to advance. Liberia is aiming to push forward. But we need help from abroad. The task before us is great, and we cannot overtake it unaided. I do not think that it is at all discreditable to a youthful people like the Liberians—provided they can grasp the great and unique work which lies before them, and are in earnest to achieve it—to seek the aid and co-operation of peoples advanced in intelligence, experience, and wealth; and from all I have been able to gather in my experience recently, both here and in America, I am satisfied that there is among those able to assist a very wide-spread feeling of interest in our success on that Coast, and a desire to see us throw more zeal and energy into our operations.

As in other countries, so in Liberia, there is a strong conservative element. Conservative, however, is a strange term to apply to the views of men who are living in a condition in which all things are new, in the very infancy of being. But I say *conservative* because, addressing strangers, I would not use the word *destructive*, which I should have employed had I been speaking at home. This element, call it by whatever name you please, clings to the policies and views of former years, applying the methods of the last generation to the conditions and exigencies of the present moment. But there is a younger element, (perhaps I should say, more accurately, a *restless* element,) impatient to break loose from the restraints of our red-tapeism, and throw themselves at all hazards and risks into modern ideas of progress. These look upon the vast continent before us, with its illimitable resources, with its pressing physical, intellectual, and moral necessities, and they are at a loss to understand the policy which is willing to risk nothing for the opening of these vast countries, and the amelioration of the condition of its countless thousands.

The facility with which a loan was secured in this country a few years ago shows the very deep interest which is felt in

the progress of the little Republic. That loan was a generous expression of friendship and good will towards us, but it was as a drop in the bucket compared to the necessities of the country. And owing to our inexperience in such matters, it has not been made as productive as it might have been; but it has given us an amount of experience, which, if it shall ever be our lot again to secure similar foreign assistance, will enable us to use that assistance in a manner more profitable and satisfactory, less for individual aggrandizement and more for the public good.

I am kindled into ecstasy as I contemplate the future of that infant nation, and of the great continent of which it is only a delicate fringe. The success of the future must not be judged by the achievements of the past. Before very long the anniversary of our natal day will be celebrated in the national capital more than fifty miles away from the Coast, in those salubrious highlands. I behold the physical transformations and advantages which will bless our interior; improvements and facilities in agriculture, manufactures, roads, transportation, and domestic comforts. The hills—those beautiful and charming hills—will be covered with flocks, and the valleys with corn; the increase of the earth will be fat and plenteous; the little hills will rejoice on every side, and the valleys and mountains will shout for joy; they will also sing. Language fails in the effort to depict the future glories of that country, if we are faithful and energetic. Imagination itself is baffled in the attempt to conceive the achievements of the future, and pauses with reverent awe before the coming possibilities.

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From the New Era, July 30, 1874.

#### AFFAIRS IN LIBERIA.

**CELEBRATION OF INDEPENDENCE DAY.**—In view of our national anniversary day, 26th of July, occurring on the Sabbath, the Common Council and the acting Mayor of Monrovia, Hon. L. R. Leone, had made such provision for the celebration as becomes a Christian State. The spacious M. E. Church, which, through the kindness of its pastor and stewards, had been placed at their service, had on the previous day (Saturday) been draped with flags.

AT ELEVEN A. M. the service was commenced by the Rev. J. S. Payne, with the 1030th hymn. After prayer the Rev. G. W. Gibson read the 145th Psalm and the 14th chapter of Romans, and the choir sung the 1031st hymn. The Rev. James S. Payne then delivered an exceedingly forcible and impressive sermon from the 16th verse of the 90th Psalm.

be absent about six weeks. The venerable President has for some time been in extremely feeble health, and it is hoped that a sea voyage may restore him.

**A VALUABLE CARGO.**—The new and splendid bark "*Liberia*," belonging to the firm of Messrs. Yates & Porterfield, of New York, cleared from the port of Monrovia, having a cargo all purchased on the Liberian Coast except 80,000 lbs. of ginger, which was shipped at Sierra Leone. The cargo consisted mainly of 90 tons of cam-wood, 10,000 gallons of palm-oil, 100,000 lbs. of ginger, 500 lbs. of ivory, 54,000 lbs. of coffee, of which 3,000 lbs. were purchased at Bassa, and the remaining 51,000 lbs. in this country. She had in part as freight 105 casks of sugar from Jesse Sharp, 24 casks from R. H. Jackson, 15 casks from S. J. Campbell, and 19 casks from A. Washington, the weight of which may be set down at 100,000 lbs. net.

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From the Negro, Sierra Leone.

#### MOHAMMEDAN FESTIVAL AT FREETOWN.

As it may be of interest to our readers to understand something of the religious observance of our Mohammedan population during their sacred month of Ramadhan, we have concluded to describe the scenes we witnessed at their festival last year.

During the whole month of Ramadhan, that is, from one new moon to the next, all pious Muslims fast from sunrise to sunset. Some very strict persons spend the last ten days and nights of the month in constant devotion. One of these nights, generally supposed to be the 27th of the month (that is, the night preceding the 27th day,) is called "*Leylet-el Ka-dri*"—(the Night of Power or of the Divine decree.) On this night, the Koran is said to have been sent down to Mohammed. It is affirmed to be "better than a thousand months;" and the angels are believed to descend, and to be occupied in conveying blessings to the faithful from the commencement of it until daybreak. *Salamun hia hata matla alfajri*. "Peace it is until the rising morn" (Koran—xcvii.)

The "*Leylet-el Kadri*" occurred last year on the 9th of December. We attended the ceremonies on that occasion, which commenced about 9 o'clock p. m. at Fulah Town. After the usual prayers in the mosque, the people assembled in the yard of the mosque, when a young Aku native of Freetown, skilled in Arabic literature, read several chapters from the Koran, with the commentary of Jelaladdin in Arabic, and translated every sentence into the Aku language for the bene-

fit of the illiterate portion of the audience. At the end of each paragraph the reader stopped and pronounced a blessing upon Mohammed. The people then struck up a religious ditty, sometimes in Arabic and sometimes in Aku. Among some of the ditties, we recognized, occasionally, verses from a very popular Arabic poem composed by one of their own poets—the Sheikh Omaru-al-hajj, a native of Futah.

The men sat on mats on the ground, the women were in an adjoining enclosure and in the road leading to the mosque; they also took part in the singing.

On Thursday, December 14th, occurred the great festival. This festival is called *Eed-el-Fitri* or the feast of breaking the fast, because it closes the great Mohammedan Lent, and is celebrated with general rejoicing, alms-giving and extraordinary prayers.

For several days preceding the feast, the African Muslims prepare for it by cleaning their houses, clearing out and repairing roads, and making up new garments. Every one feels bound to appear on the day of the feast in his best apparel, according to a tradition by which the Prophet is said to have recommended that practice.

Very early on the morning of the day of the feast, the firing of guns was heard in various parts of Freetown, and Mohammedans were seen going to and fro arranging their business, so as to be free to attend worship at their respective places at the appointed hour.

As on these occasions the mosques cannot hold the congregations, they form in procession at the house of the different Imams and march to the place of prayer, which is usually some convenient place in the open air cleared of grass and weeds and prepared for the purpose. To that spot each one carries his mat or skin, which is laid on the ground for his seat. They sit in rows looking towards the east facing the Khateeb or Imam, who occupies a little mound of earth thrown up about three feet above the level of the congregation. In prayer the Imam turns his face to the east, (towards Mecca,) with his back to the congregation. When exhorting he faces the people.

Several congregations met on the feast day last year; one at Fulah Town; one at Fourah Bay. These were composed mostly of Fulahs and Akus. The Mandingoes met at some other place.

In company with some friends from Freetown, we attended the services at Fourah Bay, which were held in an open grassy field between the Mohammedan village and Fourah Bay College. As we arrived about half an hour before the time for worship, we went by invitation first to the house of the Imam, a young Aku—native of Sierra Leone, of considerable Moham

medan learning, educated at Futah Jallon. This man was the Moonshee of Rev. C. L. Reichardt in the Fulah language. Though comparatively youthful, he is held in great respect by his people.

Opposite his house, at 10 o'clock a. m., we joined an imposing procession and went to the Musalla, or place of prayer. About two hundred men assembled here and sat in rows, presenting a brilliant spectacle. The utmost decorum and solemnity prevailed among them. There was a calmness and modesty in their looks, and many seemed wholly absorbed in their devotions.

The Imam first, for about fifteen minutes, engaged in ascriptions of praise to the Musalla, extolling his greatness and adoring his infinite perfection—exclaiming *Allahu Akbaru Kabee-ran; Alhamdu lillahi Kaseeran*. "God is most great in greatness; Praise be to God in abundance;" and ending with *La hawla wa la Kuwata illa billahi, al-Ala-al-Azeem*. "There is no strength or power but in God, the Exalted, the Mighty."

Then followed blessings upon Mohammed and his companions and successors; after which the Imam recited several chapters from the Koran. The leading Muballigh, a kind of precentor or clerk for the congregation, exclaimed, "Safan," "Safan," "stand together, stand together." The congregation then prepared for the united prostration. The Imam exclaimed, *Allahu Akbaru* "God is most great;" the Muballigh repeated at the top of his voice, *Allahu Akbar*; then the whole congregation responded, and simultaneously prostrated themselves, touching the earth with their foreheads and reverently exclaiming, *Allahu Akbar*.

After which the Imam uttered certain prayers in a low tone, which were repeated in a loud voice by the Muballigh who stood near, so that all the congregation might hear. The Imam then engaged in silent prayer, and each member of the congregation at the same time offered up a private petition, holding his hands before him like an open book, looking at the palms, and then drawing them down his face—saying Ameen! Ameen! The Muballigh then said "*Ya Arham ar-rahimeena, Ya rabb al alamina*"—"O thou most Merciful of the merciful, O Lord of the three worlds." The Imam then rose and read the Khutbet or sermon for the day in Arabic and Aku.

At the close of the sermon certain prayers were recited, and the ceremonies concluded. Every one then went up and shook hands with the Imam. The procession again formed and returned by a different road to the house of the Imam. The leading men remained at the residence of the Imam, and partook of a sumptuous repast.



From Fourah Bay we went to Fulah Town, where we found festivities going on in the same lively style—music and feasting and dancing. We returned to town at dusk, and had an opportunity of witnessing on the way the terpsichorean performances of several groups of happy Mohammedan young men and maidens, accompanied by native musical instruments.

We missed, however, throughout the proceedings of the day that joyful *abandon* in the youth—that irrepressible giving up of themselves to the enjoyment of the day—that wild and uncontrollable delight, which we have seen on such occasions in the interior. In the midst of their joys, there seems to have been depicted on their countenances the consciousness of an unsympathizing presence—a surrounding element which did not understand and could not appreciate their happiness. Mohammedanism, for its most effective displays, needs the freedom of the desert and the liberty of the mountains. No crowded streets and pent-up lanes must disturb those sounds which come floating through the air, or softly reverberating from the mountain slopes—*Allahu Akbar, Allahu Akbar*.

We could not fail to be impressed with the respectful behaviour and order which prevailed in the festive proceedings of these thousands of people. We venture to say that in no part of the so-called civilized world could so large a number of people indulge in the joyful excitement of a festive occasion without experiencing some accident which would have required the interference of the lawful authorities. Not a policeman was in sight anywhere, yet we heard of no quarrel or complaint, and we can safely affirm that not a single case was brought before the police courts of Freetown. Whatever may be said against the influence of Islam, Africa must surely be grateful for the abstemious habits which have blessed so many millions of her children in consequence of that dictum of Mohammed: "Surely fermented liquor is a snare of the devil; avoid it if you hope to prosper."

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#### MOHAMMEDANISM IN WEST AFRICA.

Modern researches show Western Africa to be unlike the generally entertained notions of it. The vast interior, instead of being a desert, is an abundantly watered and densely peopled table-land, with a climate salubrious and by no means torrid. The tribes are numerous, and greatly differ from each other, physically, intellectually, and morally, many of them not only showing capacity for high improvement, but having already a considerable amount of civilization and culture.

The greater part of the inhabitants of this extensive region are believed to be Mohammedans, and being an Arabic reading people, a grand opening is presented for the spread of the gospel and an enlightened civilization. The Rev. Edward W. Blyden writes:

"The Mohammedans are the great masters of Western and Central Africa, commencing their rule but a little distance from the West Coast; but they are more pliable and tolerant, according to the idiosyncrasy of Africans, than their Oriental co-religionists; and a little sympathetic treatment on the part of Christians towards them, showing an interest in their country and their literature, etc., would make them our willing and efficient co-laborers in the work of African civilization, and, I may add, evangelization. They would open the door for us, and keep it open, to the great pagan tribes of whom they are the practical rulers.

"I saw during my travels in the countries east of Sierra Leone, in 1872 and 1873, about 300 miles from the Coast, in every large pagan town, one intellectual Mohammedan directing the policy of the Chief, acting as Secretary and Prime Minister. There is an Ashantee prince at Sierra Leone, held as a sort of prisoner by the Government. He is uncle to the present king of Ashantee. He frequently called to see me, and entertained me with descriptions of his country and people. From him I gathered that the chief advisers of his nephew are Mohammedans from Sokoto. The same is the case in Dahomy.

"The Mohammedans always station themselves in strength in the most influential town nearest the Coast, generally those commanding the trade from the distant interior. Boporo, the greatest mart within eighty miles of Monrovia, though reigned over by a pagan family, is governed by the Mohammedans, whose prestige is supported by the indefinite idea which the pagans have of great and warlike Mohammedan kingdoms on the east of them."

The Fulahs are stated to be a numerous and influential people, occupying one-tenth of the continent. A recent English traveller amongst them, Mr. J. A. Skertchley, says. "In all the large towns there is a mosque or public place of worship, wherein the faithful assemble at the hours of prayer to propitiate the favors of Allah."

Missionaries and others in Liberia testify that numerous Fulahs and Mandingoes who come to that country for trade

and other purposes, gladly receive from them copies of the Bible in the Arabic language. The Rev. G. W. Gibson, of Monrovia, writes: "Whatever may have been the influence of Mohammedanism on races in other parts of the world, I think here, upon the African, results will prove it to be merely preparatory to a Christian civilization."

Very similar is the testimony of Bishop Payne, as follows: "Mohammedan priests are found all through Central Africa, from the borders of Egypt to the Atlantic Ocean, zealously engaged in their mission. They do not seem bigoted and fanatic like Mohammedans in other places. \* \* \* The Mandingoes are at once active traders and religious propagandists, pushing their trades and schools to the boundary of, and indeed within, the Liberian settlements." And again: "The Vays are the most intelligent and interesting people on the West Coast, and are at this moment the subject of Mohammedan missionary effort, to which they are rapidly yielding."

Prof. Blyden, in a late letter, says; "On my return to Liberia, after an absence of two years, I noticed a marked advance of Mohammedan effort. Some of the natives very near Monrovia have come to me inquiring for copies of the Koran, who two years ago were indifferent pagans; others who hardly knew an Arabic word are now regular in their recitations of verses and prayers from the Koran. Mohammedanism is a real missionary force in this country, and only those can understand its activity who have some acquaintance with the religion."

A system which has extinguished idolatry in so large a part of Africa, which has introduced letters and learning into the darkness of a previously impenetrable heathenism, and which continues a living Missionary force, steadily making converts, should not be lightly considered. It ought rather to be carefully studied by the earnest friends of African evangelization, and those elements in it which can be available for the spread of Christian truth and the dissemination of higher religious principles in that land should be utilized. A most interesting and encouraging missionary field thus lies open to Americans.

### TO THOSE WHO DESIRE THE AFRICAN REPOSITORY.

I. There is reason to fear that many copies of the REPOSITORY fail to reach the place of their intended destination in consequence of the change of residence, or of the decease of subscribers, life members, and contributors to the Society, concerning whom no information has been sent to the Colonization Rooms.

II. It is understood that, in accordance with a recent Act of Congress, prepayment of postage on the entire edition of the REPOSITORY sent by mail will be required after the first of January, 1875. This measure, while it will relieve receivers of charge for postage, will throw the entire expense upon the publishers, and add a very material item to the outlay already made by the American Colonization Society.

In view of these facts, it is specially requested:

*First.* That Postmasters and our friends immediately inform us of every instance where the REPOSITORY does not reach the party to whom it is addressed.

*Second.* That every life member and donor who desires to have the REPOSITORY after the first of January next promptly communicate with us to that effect by letter or by postal card.

The friends of Africa are particularly invited to interest themselves in this matter, and to secure a wider circulation for the REPOSITORY.

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### DEATH OF BISHOP MORRIS.

Rev. Thomas Asbury Morris, D. D., Senior Bishop of the Methodist E. Church, and for the past twenty years a Vice President of the American Colonization Society, died at his residence in Springfield, Ohio, on Wednesday, September 2, in the eighty-first year of his age. It is generally known that this venerable minister for several years has not been able for service. The General Conference of 1864 and 1868 released him from Episcopal duties, and at the last General Conference he was placed on the non-effective list. Twice he has been prostrated by attacks of apoplexy, and his death was not unexpected. For some time past he has enjoyed good

**EXPEDITION TO LIBERIA.**

A select company of emigrants is now preparing to embark about the 1st November, under the direction of the American Colonization Society. These people are residents of Virginia, the Carolinas, Tennessee, and Mississippi. A majority of them are young, accustomed to labor as farmers or mechanics. They will be furnished with the utensils and stores necessary to a comfortable settlement, and the successful cultivation of the soil, in Liberia.

**ITEMS OF INTELLIGENCE.**

**PENNSYLVANIA COLONIZATION SOCIETY.**—The monthly meeting of the Board of Managers of the Pennsylvania Colonization Society was held on Tuesday afternoon, Sept. 8, at the Society's rooms, Philadelphia. Information of special interest from Liberia was presented. The new interior settlement, Arthington, is very prosperous. Alonzo Hoggard writes, June 25, that twelve new houses have been built since January, two schools are in operation, and fifteen persons have professed religion. Cotton cards and hoes are requested. Charles A. Harrell, of Lincoln, on the St. John's river, writes that his coffee plantation succeeds well, and he proposes to visit the Centennial Exhibition at Philadelphia. Professor Freeman is acting President of Liberia College. James R. Priest, whose father was twice Vice President of Liberia, is pursuing a course of study at the School of Mines in connection with Columbia College in New York city. Many earnest requests for passage to Liberia have recently been sent by freedmen in North Carolina, Kentucky and Tennessee.

**CENTENNIAL COMMISSIONER FROM LIBERIA.**—The Government of the Republic of Liberia has tendered the appointment of Commissioner to the Centennial Exhibition in 1876, to Mr. Edward S. Morris, of Philadelphia. We know no one that could have been selected who understands Liberia, its people, its productions and its needs, so well and thoroughly as he does. To no one person is the impulse given to the productive industry of Liberia indebted so much as to Mr. Morris. He has stimulated in the most active way the production of coffee and indigo there, and has furnished the producers with the best facilities for preparing them for market by his "coffee huller" and his "indigo process." To the inert trade in gold dust, ivory, and hard woods, he seeks to add living, active industries.—*Public Ledger*.

**THE REV. THOMAS H. PEARNE**, D. D., some time U. S. Consul at Kingston, Jamaica, but recently a District Secretary of the American Colonization Society, has been transferred to the Cincinnati Conference and has re-entered the pastoral work in charge of Grace Church, Dayton, Ohio.

**MISSIONARIES FOR LIBERIA.**—Rev. W. J. David, a recent graduate of Crozer Theological Seminary, has been appointed by the Foreign Missionary Board at Richmond as missionary to Liberia, and expects to sail at an early day in company with two colored missionaries, who have also been appointed by that Board.

**REV. JAMES H. DEPUTIE** writes from Mount Olive, Liberia, July 23, to Mrs. S. Richard Boyle, of Philadelphia, expressing thanks for a box of books and clothing sent last May. He has six children of his own and fourteen native African children in his family. When a boy he was aided to Liberia, with his parents and family, by the Colonization Society.

**MUHLENBURG STATION.**—Rev. David A. Day writes, July 14, from Muhlenburg Mission, Liberia, in reference to the native children: "There are pupils here as bright as any I have ever seen, and I have taught school in America for years." He also states that the mission has three thousand coffee trees, and adds: "Coffee will be king of exports in Africa. It pays well, and I see no reason in the world why Muhlenburg Mission should not be made to support itself. We can raise here everything necessary for comfort. There are plenty of oranges, lemons, pine apples, cocoanuts, plantains, &c., growing within a stone's throw of the house."

**THE LIBERIA BAPTIST ASSOCIATION** will hold its thirty-eighth anniversary with Mt. Zion Church, at Robertsport (Grand Cape Mount,) in Montserrado County, Liberia, commencing Wednesday, December 2, 1874. Rev. W. F. Gibson was appointed to preach the introductory sermon, and Rev. James M. Horace his alternate. Rev. J. J. Cheeseman was chosen to prepare the circular letter, and Rev. Melford D. Herndon to preach the missionary discourse, with Rev. John Hoff as his alternate.

**REV. MELFORD D. HERNDON**, missionary from Liberia, delivered a missionary discourse of much interest lately at the First African Church, in Cherry street, Philadelphia. Rev. T. D. Herndon was ordained by this church as an evangelist for the education of native African boys, and encourages polygamy. He represents polygamy in Africa, and states that Christian work is being done among the native women.

**CORISCO MISSION.**—A missionary station in the region of Corisco are waking up very familiar in all the scattered villages. The number of the followers of Christianity has been built, and is filled by a mission at Nengenge, which is manned by a mission school of fifteen pupils. A plan for a church building, with

**LAGOS EPISCOPAL CONFERENCE.**—A native Church Conference has been established at Lagos, in which native clergy and laity are associated with the English missionaries in the management of local church affairs. This is a first step towards the independent organization of the African church at Lagos, on the plan which has been at work for some time at Sierra Leone. At the first meeting of the Conference, arrangements were made for the provision of native pastors for such of the stations as will come under the new organization.

**SCHOOLS IN LIBERIA.**—Rev. Thomas E. Dillon has erected, at his own expense, a brick school house, 18 by 24 feet, near Marshall, Liberia, and has four children of his own and twelve native children whom he supports. Mr. Dillon and wife possess peculiar aptitude for teaching, and if properly encouraged the influence of their school will be wide and permanent among the native Africans. A female school is greatly needed at Greenville, Sinoe county, in response to the earnest appeals of Rev. James M. Priest, for more than thirty years a missionary in Africa. A letter from Robertsport, Cape Mount, states that Mrs. Hannah Lucretia Roberts, widow of the Rev. Lewis R. Roberts, (son of Bishop Roberts of the Liberian Conference,) has a school of fifty-three scholars. The place is very healthy, and as a missionary station deserves enlargement.

**NIGER MISSION.**—Capt. East, R. N., in an account of the different stations on the Niger, says: "At Lokoja, the Church Missionary Society has its most advanced station up the river, and it has the advantage of being comparatively healthy, the ground having been cleared and cultivated under the advice and example of the Society's Mission and of the English consul, whose residence this has been for several years. The station here was under the charge of Rev. Mr. Johns and a catechist; the Missionary compound contained three or four dwelling-houses and a neat primitive wooden church, capable of holding about 200. Bishop Crowther arrived while I was here, and on Sunday held the first ordination that ever took place in this part of Africa. It was a very interesting and impressive scene. There was the Bishop—now an elderly man, once a slave, but rescued by the British cruisers—dressed in the usual robes of the English Bench, and surrounded by his clergy, seated within the rails of as primitive a Communion Table as ever was seen in front of the candidate for holy orders; Bishop and all *black*—the only *white men* being myself, four officers of H. M. S. Lynx, and my coxswain, who occupied a pew close to the Communion. In the congregation, numbering some two hundred, (as many as the church would hold,) were some fifty native and Sierra Leone Christians."

**THE GOLD COAST COLONY.**—The Queen has been pleased to cause Letters Patent to be passed under the great seal of the United Kingdom, constituting the settlements on the Gold Coast and of Lagos into a separate colony, to be called the Gold Coast Colony, and providing for the government thereof. Her Majesty has also been pleased to appoint Captain George Cumine Strahan,

R. A., to be Governor and Commander in Chief of the Gold Coast Colony, and Charles Cameron Lees, Esq., to be Administrator of the Government of the settlement of Lagos.—*London Gazette*.

**SICK OFFICERS FROM ASHANTI.**—A good many English officers who served in the Ashanti Expedition, and continued in the enjoyment of good health while so engaged, have since suffered much from the effects of the malarious diseases they contracted on the West Coast of Africa. It is one of the most curious and interesting facts connected with the medical history of that and other malarious districts that the symptoms of fever, hepatitis, and other diseases of a congestive type, occasionally do not manifest themselves until long after the individuals have left the climate; and it still more commonly happens that the effects of the diseases which had manifested themselves at a malarious station, continue to do so for long afterwards, and sometimes in a very different way from that which they did originally in the climate where they were contracted.—*Lancet*.

### Receipts of the American Colonization Society,

DURING THE MONTH OF SEPTEMBER, 1874.

<b>VERMONT.</b>		<b>PENNSYLVANIA.</b>	
<i>Windsor</i> —Allen Wardner, \$10;		<i>Norristown</i> —Wm. Stahler, \$5;	
Hiram Harlow, Mrs. J. T.		Dan. M. Yost, \$2; Henry Leh-	
Freeman, ea. \$5; L. W. Law-		man, \$1.....	8 00
rence, J. T. Freeman, Stone &		<b>DISTRICT OF COLUMBIA.</b>	
Tuxbury, E. C. Cleaveland, ea.		<i>Washington</i> —Miscellaneous.....	109 00
\$2; Cash, E. D. Sabine, ea. \$1....	\$30 00	<b>KENTUCKY.</b>	
<i>Brattleboro</i> —N. B. Williston, Mrs.		<i>Burlington</i> —James M. Preston.	30 00
A. Van Doorn, ea. \$10; Silas		<b>ILLINOIS.</b>	
Waite, C. F. Thompson, Dr.		<i>Greenville</i> —Freeman Little.....	2 50
Wm. Rockwell, Com. Thos. P.		<i>Mendota</i> —"Evangelical Associa-	
Green, ea. \$5; Miss M. E. Van		tion" Ch. Col., \$7.50; Bap. and	
Doorn, C. W. Wymann, Dr. S. C.		Meth. Chs. Col., \$7.25.....	14 75
Clark, John C. Howe, Mrs.		<i>Andover</i> —Pres. Ch. Col.....	4 53
S. Root, H. Burnham, ea. \$1.....	46 00	<i>Cambridge</i> —Luth. Ch. Col., \$3.75;	
<i>Bellows Falls</i> —F. W. Perry, J. C.		Joshua Edwards, \$2.....	5 75
Tolman, ea. \$1.....	2 00	<i>Milan</i> —Pres. Ch. Col.....	8 00
<i>St. Albans</i> —H. C. Adams, \$10; J.		<i>Moline</i> —Luth. Ch. Col., \$6.23;	
W. Hobart, H. C. Lockwood,		Andrew Friburg, \$5.....	11 25
ea. \$5; Hon. H. E. Royce, J. I.			46 61
Deavite, E. Huntington, ea.		<b>FOR REPOSITORY.</b>	
\$2; Cash, J. Farrer, ea. \$1.....	28 00	<i>New HAMPSHIRE—Manchester</i> —	
<i>Woodstock</i> —Mrs. Lyndon A.		S. S. Marden, to Oct. 1, 1875.....	1 00
Marsh, \$2; Rev. J. Dascomb,		<b>PENNSYLVANIA—Philadelphia</b> —	
\$1.....	8 00	Ezra T. Cresson, to May 1, 1876.	2 00
<i>Fairfax</i> —Col. Bap. Ch., add'l.....	1 00	<b>GEORGIA—Summerville</b> —Benj.	
	110 00	Branner, to Oct. 1, 1874.....	5 00
<b>MASSACHUSETTS.</b>		<b>OHIO—Cedarville</b> —David Wil-	
<i>North Brookfield</i> —Dea. Thomas		lamson, to Sept. 1, 1874, \$3.70.	
Snell.....	10 00	<i>Bellaire</i> —Rev. Jacob Rambo,	
<b>CONNECTICUT.</b>		to April 1, 1875, \$1.....	4 70
<i>Hartford</i> —Dr. E. K. Hunt, S. S.		Repository.....	12 70
Ward, ea. \$5; Prof. Thompson,		Donations.....	374 61
\$3; Prof. Riddle, \$2.....	15 00	Miscellaneous.....	109 00
<i>New Haven</i> —Chas. Atwater, \$10;		Total.....	\$396 40
Amos F. Barnes, C. M. Inger-			
soll, ea. \$5; J. C. Hollister, \$3....	23 00		
<i>Waterbury</i> —Rev. Dr. J. L. Clark.	2 00		
	40 00		
<b>NEW YORK.</b>			
<i>Yonkers</i> —J. & G. Stewart, \$25; G.			
P. Reeves, \$5.....	30 00		



THE

# African Repository.

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## HOW TO REDEEM AFRICA.

It is admitted that to within a comparatively recent period, serious, if not insuperable, obstacles were encountered in the prosecution of Christian Missions in Africa. During the last three or four centuries numerous and repeated attempts have been made, by Roman Catholic and Protestant missionaries, to establish themselves on the Western Coast, and to locate permanently there the institutions of Christianity. But all such attempts proved almost abortive till the era of the planting of civilized settlements.

God would seem to be pointing to Colonization, by all the facts in its history, as an approved method of reaching forth and rendering permanent an effective evangelical influence on that long and grossly-neglected land. The change in the social, civil, and religious condition of those native tribes amongst whom settlements of American colored men have been located is encouraging to the friends of African elevation. Liberia, in her seaboard and inland territory of several hundred miles, has banished piracy and the slave trade, put an end to human sacrifices, erected a constitutional civil government, trial by jury, and the reign of law, introduced the arts, usages, and comforts of civilized life, opened schools, built houses of worship, gathered churches, sustained the preaching of the Gospel, protected missionaries, and seen native converts received to Christian communion.

Travellers state that, in journeys of several hundred miles east of Liberia, they found manifest traces of its influence extending through the entire distance; that there were native Africans in every place that they stopped who could speak the

English language; and that numerous chiefs evinced the utmost eagerness to have schools established amongst them, in which their children might be taught the knowledge of the arts of civilization and the truths of the Christian religion; offering to erect buildings and appropriate lands for such institutions.

With so well-tested and practicable a method, and with such ample facilities for the spread of civilization and the Gospel as the enterprise of Colonization affords, and as the success attending it demonstrates, why should not dark Africa soon be made "all light in the Lord?" The Republic of Liberia is the first attempt by the citizens of this country to plant in a foreign land the peculiar institutions of their own. This fact is fraught with thrilling interest to the enlightened American statesman, philanthropist, and Christian, and is one of the bright auguries to Africa and the African race.

#### PENNSYLVANIA COLONIZATION SOCIETY.

BY REV. THOMAS S. MALCOM.

The Forty-eighth annual meeting of the Pennsylvania Colonization Society was held on Monday afternoon, October 12, 1874, at the Society's Rooms, 609 Walnut street, Philadelphia. Wm. V. Pettit, Esq., was elected Chairman, and Arthur M. Burton, Esq., was appointed teller.

The following Officers and Managers were elected, by ballot, for the ensuing year:

PRESIDENT—Hon. Eli K. Price.

VICE PRESIDENTS—George B. Wood, M. D., Howard Malcom, D. D., William Bacon Stevens, D. D., Alexander Brown, Archibald McIntyre, W. L. Helfenstein, W. H. Allen, LL. D., John Marston, U. S. N., Matthew Simpson, D. D., James Pollock, LL. D., William E. Schenck, D. D., George Dana Beardman, D. D., Thomas M. Howe, Samuel A. Brozer, Asa Packer, Alfred R. Potter, James M. Pendle, D., C. H. Payne, Jay Cooke, C. H. Edgar, D. D., J. Coleman, William Thaw, William son, Alexander Reed, D. D., Chlain, D. D., William Bigler, Dales, D. D., James Saul, D. D.

RECORDING SECRETARY—John W. Dulles, D. D.

TREASURER—Peter C. Hollis.

MANAGERS—Thomas S. Malcom, Arthur M. Burton, Samuel E. Appleton, Edward D. Marchant, James M. Ferguson, James P. Michellon, John T. Lewis, Edward Coles, Z. M. Humphrey, D. D., Francis Hoskins, E. J. Pierce, E. W. Appleton, D. D.

CORRESPONDING SECRETARY AND ASSISTANT TREASURER—Thomas S. Malcom.

During the last year seven of the Vice Presidents of the Pennsylvania Colonization Society were removed by death, namely: L. P. Gebhard, M. D., November 30, 1873, aged eighty-two years; Charles Macalester, December 9, 1873, aged seventy-five years; Ambrose White, December 18, 1873, aged ninety-three years; Joseph Harrison, Jr., March 27, 1874, aged sixty-five years; Theophilus Stork, D. D., March 28, 1874, aged fifty-nine years; Samuel H. Perkins, May 22, 1874, aged seventy-seven years; and James Bayard, August 1, 1874, aged seventy-two years.

Of the seven Vice Presidents removed, by death, during the last year, the name of James Bayard, who died last, stood first in the list of the Vice Presidents of the Society. He was present, at the house of John K. Mitchell, M. D., in Philadelphia, on Monday evening, October 23, 1826, where a number of gentlemen were assembled, friendly to the formation of a Society to be auxiliary to the American Colonization Society. At that meeting James Bayard was elected one of the Managers of the Pennsylvania Colonization Society, which was then constituted. At the adjourned meeting, held October 26, 1826, he was present, and was appointed, with Gerard Ralston, to prepare By-laws for the Board of Managers. Of all present at those meetings, he was the last survivor! Mr. Bayard was one of ten persons (of whom Eli K. Price is the only one now living) who subscribed the application for an act of incorporation for the Pennsylvania Colonization Society, which was duly granted on the sixth day of January, eighteen hundred and thirty. He was also present at the meeting held January 20, 1830, when the charter was adopted, and when it was resolved to adopt the corporate seal of the Society, having for its design an altar, with the word "*Liberty*" upon it, un-

der which are the words, "Incorporated 1830," and around the whole the words, "Pennsylvania Colonization Society."

The Society has taken a deep interest in the new settlements named "Arthington," "Brewerville," and "Crozerville," near the St. Paul's river, in Montserrado County, Liberia, and in "Lincoln," and "Finley," on or near the St. John's river, in Grand Bassa County. It has also aided "Herndonville," near Marshall.

The Society has greatly rejoiced in the continued life and usefulness of the distinguished President of the Republic of Liberia, Joseph Jenkins Roberts, who left Virginia February 9, 1829, at twenty years of age, and has been elected for six terms, of two years each, as President, having previously been Governor of the colony for six years.

It is hoped that the boundary line of the Republic of Liberia towards Sierra Leone may soon be adjusted. An exploration of the interior of Africa, beyond Liberia, in the interests of science and philanthropy, would result in incalculable good. In view of the fact that thousands in our land, of African descent, desire to settle in Liberia, and thus extend civilization and Christianity in Africa, while promoting their own welfare, it is of special importance that earnest prayer and liberal aid should be secured.

#### A RAILWAY IN LIBERIA.

BY JOHN J. FLOURNOY.

Men, in general, being more naturally body than mind, animal than intellect, no enterprise looking to habitation and sustenance will prosper well, while means and methods concentrate upon the ideal, disproportioned against the operation of the tangible and energetic. They must have something they can vulgarly see, and feel, and enjoy, before they would be animated by resolution to perseverance and success in the mental category. So it was in Egypt when Mizraim settled upon the fertile banks of the Nile. The monuments of that famed region evince Tyre, Carthage, Athens, Rome, Venice, &c. &c. New York, etc.

from a mass of population, banded in a new settlement? and how will it, as a thing of *vanity*, if nothing else, give might by *impetus* to the *momentum* of definite advancement?

What is wanted to preliminarily concentrate the Ethiopian attention and mind, and incite interest that will harmonize with the aspirations of noble bands of emigrants who went over the great waters to embrace a lot in Africa, crude and confused as she was, and yet is, is a RAILWAY, starting from her *entrepot*, Monrovia, through the Republic, and into the primeval forests and savannahs of the eastern range.

This is an idea worthy the consideration of capitalists, and patent to the philosophy of philanthropists, who are Christians. There is no difficulty in the way; and when workmen on the road attain the hilly regions, they would experience no deleterious effects of *malaria*. With the concessions and assistance of the chiefs of the country all the way and far interior, the enterprise is as feasible as any similar construction in other parts of the world, where determination actuates.

The Colonization Society in conjunction with the Government of Liberia, will grant right of way. Perhaps, acting from the lesson taught by the successful example of our great Pacific Railroad, wherein Congress donated five miles of land, on its whole course, to the builders, such a policy, followed in Africa, may draw opulent capitalists to undertake the work. A reservation of right of territory and control over it, as a corporation, can be made, on a principle of prerogative, to reside forever in the Government, with collateral discretion for settlements near, by the Society.

When the black man sees the facility of transporting his produce and wares to the Coast, their vendue, and the returns of exchanges in convenient commodities, rapidly piercing the wilds of the interior, he would be firmly attached to that road. While it would form the pride and gem of Liberia, it would augment the affection of the natives, and concentrate many wild tribes in the interior along its course; and on the terminus of its limit will spring up some great trading city, with which will go civilization and the schools and churches of the people. Eventually, on observing the beneficial effects of this iron high-  
its "iron horse" flying, as on the winds,

numbers of more important investors, who, protected by a large retinue of armed slaves, and accompanied by long trains of loaded oxen and asses, carry on a business which brings many hundreds of their fellow-creatures into the market. Their store of slaves appears absolutely inexhaustible; year after year the territories which they hold under control go on yielding thousands upon thousands of these poor savages, who are sold at the seribas, sometimes for copper, but more often given in exchange for calico and cotton goods."

Dr. Schweinfurth has established one important geographical fact—that the river Welle flows to the west, and forms no part of the Nile system. He also states that the complexion of the natives of Central Africa is not black, but it may be compared to the color of ground coffee, this being a test which he frequently adopted. The people in the Monbuttoo and Niam-Niam countries, however, are lighter than this, and their color is like to that of ripe olives.

The work commends itself as the most exact and comprehensive that has ever been published of a territory so long unexplored and full of varied interest and growing importance. It leaves us to desire knowledge only of the short interval between Livingstone's northern progress in '71 and Schweinfurth's southern, and to connect the Congo with the territory they trod, in order to have more than an outline of equatorial Africa—the venerable Ethiopia—and full comprehension of the Nilotic system. The agricultural, botanical, mineral, and animal resources of the region, cannot fail to stimulate further research; and the sanguine expectations of the traveller, based on the suppression of slavery, and on what Africa may do and be, are hardly overdrawn. The greatest geographical problem of time is nearing its solution.

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PHILLIS WHEATLEY.

We have received the following communication from a gentleman whose name gives lustre to the tribute he offers to the genius of Phillis Wheatley, but we do not feel at liberty to mention it in this connection:—

"DEAR SIR: I have read in the September number of the **AFRICAN REPOSITORY** a sketch of the life and notice of the

poems of Phillis Wheatley. More than forty years ago, I met with these poems, and was deeply impressed with their striking character, especially considering the source whence they came. There is one passage in her poem on Imagination, which I consider superior to the lines you have selected, which, though many years since I read it, I have never forgotten. I should be glad to see it inserted in your REPOSITORY, as I think it will gratify your readers, and will show in a favorable light the genius of its author. I give it from memory, not having the book to refer to, but believe it is correct."

IMAGINATION—BY PHILLIS WHEATLEY.

"Now here, now there, the roving fancy flies,  
Till some loved object strikes the wandering eyes;  
Whose silken fetters all the senses bind,  
And soft captivity involves the mind.  
Imagination! who can tell thy force?  
Or who describe the swiftness of thy course?  
We on thy pinions can surpass the wind,  
And leave the rolling universe behind.  
From star to star the mental optics rove,  
Measure the skies and range the world above:  
Thus in one view we grasp the mighty whole,  
Or with new worlds amaze the unbounded soul."

LETTER FROM GENERAL WASHINGTON.

We add the following letter from General Washington to Phillis Wheatley, as a testimonial too valuable to be omitted here. Of its genuineness there can be no doubt, as it is taken from Spark's edition of the life and correspondence of Washington.

"CAMBRIDGE, *February 28, 1776.*

MISS PHILLIS: Your favor of the 26th of October did not reach my hands till the middle of December. Time enough, you will say, to have given an answer before this. Granted; but a variety of important occurrences continually interposing to distract the mind and withdraw the attention, I hope you will apologize for the delay, and plead my excuse for the seeming, but not real, neglect. I thank you most sincerely for your polite notice of me in the elegant lines you enclosed; and however undeserving I may be of such encomium and panegyric, the style and manner exhibit a striking proof of your poetical talents, in honor of which, and as a tribute justly due to you, I would have published the poem had I not been apprehensive that, while I only meant to give the world this new instance of your genius, I

might have incurred the imputation of vanity. This and nothing else deferred me not to give it place in the public prints.

If you should ever come to Cambridge, or near headquarters, I shall be happy to see a person so favored by the muses, and to whom nature has been so liberal and beneficent in her dispensations.

I am with great respect, your obedient, humble servant,

GEO. WASHINGTON."

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#### THE KINGDOM OF ASHANTEE.\*

About five degrees north of the line, and eight degrees west of Greenwich, the Coast of Africa takes a course almost due east for above 1,000 miles, and it is along this district that that part of Africa lies known as Upper Guinea, and which is divided into the the Grain Coast, the Ivory Coast, and the Gold Coast. The latter portion is that which includes the British possessions from the river Assinee on the west, to the river Volta on the east, between which points lie the settlements of Appolonia, Axim, Dixcove, Secondee, Chama, Elmina, Cape Coast Castle, Anamaboe, Salt Pond, Appam, Accra, Christiansborg, Fredricksborg, Winnebah, Pram Pram, and Addah.

The general aspect of the towns and villages which spring up along this Coast, and which present themselves to the eye, is both striking and varied. The dwellings of the Liberian, and the circular huts of the Grain Coast, the low flat-roofed houses, almost concealed from view by the high pallisade wall around them, of the Ivory Coast, are left behind, and you have large quadrangular buildings of dried clay, whose white-washed walls stand out in bold relief against the dark green foliage of the virgin forests, and remind the traveller, more forcibly than any other part of Western Africa, of old familiar scenes at home.

The whole of this district, which is something over 250 miles in length, was, in the 17th and 18th centuries, almost literally lined with European forts. I have seen the number given on good authority at twenty-five, or one in every ten miles. They were built for the purpose of facilitating and defending the trade, both in slaves and gold dust. Since the abolition of the slave trade, most of these forts have been abandoned, and are now in a dilapidated condition.

The largest and most important is Cape Coast Castle, where the Administrator resides. It covers more than an acre of ground, its walls are 20 to 25 feet high, and it mounts above

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\* A paper read before the Birkenhead (England) Literary and Scientific Society, by JAMES IRVINE, Esq.



100 guns. It was built by the Danes—sold to the Dutch—taken by the English under Admiral Homes, in the 17th century, and has continued in their hands ever since.

After the abolition of the slave trade, there was, until quite recently, very little commerce on this part of the Coast, except in ivory and gold. The trade in ivory has now entirely ceased, that in gold has been gradually dying, under the desolating wars of the country, but on the other hand the export of palm oil, palm kernels, and other products, which from their natural position grow in districts apart from the war-loving Ashantee, has increased, until it promises to become more important than that of the other two branches united.

Cape Coast Castle has an interest to all lovers of English literature, possessed by no other station on the Coast of Africa, for under a slab in the centre of the fort lie the remains of the gifted poetess, Letitia Elizabeth Landon; and by her side lies her husband, a much-abused, much-misunderstood man, but unquestionably the best governor that ever ruled over the districts around Cape Coast Castle.

The native tribes, for 150 miles along the Coast, and 60 to 80 miles inland, live in what is called the British Protectorate, and consist of the Wassaws, Denkeras, Akims, Assins, Creepees and Fantees.

Between this country and the Kong mountains lies the renowned kingdom of Ashantee. Originally it formed but a small district of country, but was gradually enlarged by the conquest of its kings, until it attained its present dimensions. It is not generally known from what particular district of country the Ashantees originally came, or what time they first got possession of the district where they now live. They and the Fantees are said to be undoubtedly of the same stock. Their languages are essentially the same, the only difference being in the pronunciation of a dozen or fifteen words. Their physical characteristics are also the same, with the exception that the Fantees have a more intelligent cast of countenance, which may readily be accounted for by the fact that they have had more intercourse with the civilized world, and have long since abandoned many of the savage practices still continued among the Ashantees.

It is probable that both originally lived in the great valley lying between the Kong mountains, and the head waters of the Niger. The Fantees may be supposed to have been the first to cross the mountains, but they would continue to retire before the more powerful Ashantees, until their course was barred by the sea, and there, with the aid of the European forts, they have been able to maintain their independence against the Ashantees; and what has been a great annoyance

to the latter, they have been compelled to employ the Fantees as the medium of communication with the Europeans.

The Rev. J. Leighton Wilson, to whom I am indebted for many of these facts, says: "Of all nations of Western Africa, Ashantee is almost the only one that has a history, and this does not reach further back than the beginning of the 18th century." This was the period of the great—great in the history of Ashantee—Osai Tutu, whose reign was distinguished for his wars with the King of Denkera, whom he defeated after two desperate battles, which placed the country at his feet, and gave him immense booty. The King of Axim had united his forces to those of the King of Denkera, and is said to have lost an immense number of his soldiers. Osai Tutu followed him up, and compelled him to a third engagement, in which his army was well nigh extirpated. He was compelled to sue for peace, which was granted on condition of his becoming a tributary to the King of Ashantee, and *paying 4,000 ozs. of gold to defray the expenses of the war.* This fine was not, however, paid; and Tutu set out to punish him a second time, but although his army was victorious, he himself lost his life.

Osai Tutu was venerated both as a good and great man, and his death led to considerable confusion—many of the conquered tribes throwing off their allegiance, and declaring themselves free.

Finally, Osai Apoko was installed king in place of his brother, and he soon gave proof of his energy by reducing all the revolted provinces to subjection. He died in 1742, and was succeeded by his brother Osai Akwasi, whose reign was distinguished by his wars with the King of Dahomey, whom he signally defeated in a pitched battle near the Volta. Elated with his success, Osai Akwasi carried the war into the heart of the enemy's country, where he experienced as crushing a defeat as he inflicted the previous year, and had to retire, himself wounded.

He died, and was succeeded by his nephew, Osai Kudjoh, in 1752, and he was in no way behind his uncles in military prowess. Before he was fairly seated on the throne most of the provinces were once more in open revolt; but in a very short time he reduced them all to subjection, and compelled them to pay heavy tribute.

He was succeeded by his grandson, Osai Kwamina, in 1781, who continued the policy of his ancestors—war and pillage—until he was deposed, in 1796, by his subjects for favoring the introduction of Mohammedanism into the country.

Osai Apoko—the second of the name—came into power in the following year, and immediately had to take the field to quell an insurrection among his subjects—a large portion

of them having taken up arms in favor of the deposed king. It is said that a large body of cavalry acted with the insurgents, and with their help the new king was defeated. He, however, rallied his forces, and after a severe battle, in which he compelled a number of Moslems residing at the time in Coomassie to fight with him, and against their co-religionists, was entirely victorious. He died of a lingering illness, not long after this victory, and was succeeded by his brother, Osai Tutu Kwamina, about the beginning of the present century.

This sovereign is said not to have been above seventeen years of age when he came to the throne; but he soon displayed energy, sagacity, and bravery far beyond his years. The principal historical event in his reign was the defeat suffered by the Mohammedan chiefs of Ghofan and Ghobago, whose united army was completely routed, and an immense number of prisoners taken.

Thus far we have rapidly glanced at the history of the Ashantees down to our own time, and it will be seen that in that dark corner of the earth's crust "history was repeating itself," and that the passions which have stamped the destinies of the world in all ages were there in full force.

The fame of Ashantee was now destined to extend in a different direction.

Two of the tributary chiefs of Assim, having offended their king, took refuge in the country of the Fantees, who promised to defend them to the extent of their power, and who therefore declined to give up the men when the King of Ashantee sent his messengers with a demand to that effect. This led to a long course of bloodshed, and was the beginning of the unsettled state of affairs that has lasted down to our own day, destroying commerce, arresting civilization, and desolating an entire region. King Osai Tutu Kwamina commenced his work by plundering towns—murdering men, women, and children indiscriminately—destroying provisions, and leaving nothing that could be of any possible value to the country. The Fantees and their allies retired before them to the large seaport towns, believing that the Ashantees would not have the hardihood to come within range of the guns of the forts; but in this they miscalculated. The two rebel chiefs took refuge at the fort of Anamaboe, with the expectation that the English would defend them; but the King of Ashantee followed them with unfaltering steps to the very gates of the fort, cut the inhabitants of the villages to pieces in hundreds and thousands under the very eyes of the English governor, assailed the fort itself, and would probably have forced his way in, but for the approach of night. Negotiations were

finally entered upon, and during their progress one of the chiefs escaped; the other was, however, given up, and was subjected to frightful tortures on the return of the army to Coomassie. These engagements took place in 1807, and it was estimated by Europeans that not fewer than 12,000 persons were killed at Anamaboo alone.

This was the first invasion of the Fantee territory by the Ashantees; the second took place four years later, with no marked result, and the reason for which I am unable to ascertain; the third occurred in 1817, when the Ashantees marched up to the outskirts of Cape Coast Castle, and reduced the people to such straits for food that the English authorities deemed it prudent to pay the fine imposed upon the people by the king, whereupon the Ashantees withdrew, leaving the impression on their minds, and also on the minds of the Fantees, that their authority could not be resisted.

These repeated incursions into the Fantee country interrupted the trade of the European merchants, and caused great annoyance and loss. The plan was therefore suggested of sending an embassy to the court of Ashantee, with the view of negotiating a treaty between them and the English, which would place the relations of the two countries on a better footing. This embassy—consisting of Mr. James, the Governor of the Fort of Accra; Mr. Bowditch, the nephew of the Governor-in-Chief at Cape Coast; Mr. Hutchinson, a merchant; and Surgeon Teddlie—was kindly received, and a satisfactory understanding was arrived at. On the receipt of this intelligence in England, a consul was appointed from his Majesty to the court of Ashantee, who, however, found on reaching Cape Coast that his appointment was misunderstood; that the King of Ashantee was at war with the King of Gaman, (by whom he was afterwards defeated,) and that generally circumstances prevented him from carrying out his instructions for a very considerable period; ultimately, however, he reached Coomassie, and succeeded in making a treaty, which was alike advantageous and honorable to both.

It was not, however, well received by the authorities at Cape Coast Castle, and was therefore practically set aside, whereupon Consul Dupuis sent a message to the King of Ashantee to remember his oath, and not proceed to any hostilities until the mind of the Home Government could be ascertained on the subject. He then sailed for England, and meantime Sir Charles McCarthy arrived as Governor-in-Chief of the British possessions on the Gold Coast. About this time the charter of the African Company was abolished by

<sup>1</sup> all its forts and other possessions

1. Sir Charles McCarthy arriv-

ed in March, 1822, and found the country in a most unsettled condition. The ambassador sent by the king to Cape Coast, having waited two months beyond the time appointed by Consul Dupuis to hear from the English Government, was withdrawn, and the place was virtually placed under blockade. Sir Charles McCarthy seems to have been misled as to the true state of affairs, as he at once assumed a determined and warlike attitude, which was resented by the King of Ashantee, who immediately commenced his preparations for war on a large scale, but with the utmost secrecy.

I need not take you in detail over that humiliating period of our African history. It is better known than any other portion, and, I think, can only be looked upon in the retrospect with sorrow and regret. Had the treaty made by Consul Dupuis been sustained, or had Governor McCarty acted in a conciliatory manner, the Gold Coast of Africa might now have been far advanced in civilization, and the war of 1873 would probably never have occurred. I do not mean to throw any discredit on Sir Charles McCarthy, for he was a brave soldier, an intelligent statesman, and a true gentleman; but he was misguided, and he fell into the grave fault, amongst others, of despising his enemy. The result is known to every one who has at all looked into these matters; how he advanced to meet the Ashantees, with a motley crew of sea-coast natives, and without waiting for reinforcements of regular troops, and how, as a matter of course, he was defeated—and killed.

The war thus begun extended, with varying fortunes, over a considerable period; generally, however, the English and their allies getting the worst of it, until a reinforcement of white troops arrived under Colonel Southerland, when a pitched battle took place, lasting an entire day, and which would have been renewed on the following morning had the Ashantees, who were suffering severely from dysentery and smallpox, not found it necessary, in consequence, to withdraw. Several other engagements took place from time to time after this, but the use of rockets and grapeshot in the end thoroughly convinced the Ashantees that they could not contend with European troops, and, at the same time, peremptory orders arrived from home that the war must be put an end to. After sundry negotiations the King of Ashantee, in 1831, sent down his own son and his nephew as hostages for his future good behavior, and also paid a portion of the 4,000 ounces of gold dust demanded by the English Government.

To this brief sketch of the history of Ashantee, I have only to add that from 1831 down to 1864, although there were occasional causes of anxiety and a continual hatred—fast be-

coming chronic—existing between the Ashantees and the Fantees, there were no actual hostilities until 1864, when the King of Ashantee invaded the protected territories in order to retake certain slaves, and against whom Governor Pim ordered an advance with all the troops at his disposal. He had to return hastily, smitten by dysentery and smallpox.

The cause of this war is to be traced to the desire of the King of Ashantee to recover certain runaway slaves, with the intention of putting them to death, and also to punish a chief who had found a large nugget of gold which he ought to have handed over to the king—all nuggets being treasure trove and claimed by the Crown—but did not, and when pursued he took refuge in the protected territories.

From this brief review you will have observed that the Ashantees have always been a barbarous people—even among the barbarous nations of Africa. The Rev. J. Leighton Wilson, to whom I have already referred, says: "They would never have been known to the civilized world but for the abundance of their gold and the savage warfare they waged against the English." The victories they obtained are only to be ascribed to their overwhelming numbers, and not to their bravery or their skill, for of military science they have none whatever.

The Government of Ashantee is one of the most complete despotisms in the world. The king exercises absolute power over every subject under him. His will is the law of the land, to dispute which is high treason. "He keeps up a complete system of espionage all over the country, and not a word is uttered, or the slightest action performed—if it implies any censure of the king—that is not faithfully reported."

Regarding the extent of the population, it is almost impossible to arrive at anything like a satisfactory estimate. There can be little doubt, however, that at one time the country must have been thickly peopled. In the war with the northern kingdoms, it is said that 100,000 men were killed. As we have seen at Anamaboe, where there were Europeans to take note, 12,000 people were killed, and this was regarded by the Ashantees as a mere handful, compared with those that fell in the northern wars. The population of Kumassie, the capital, is variously estimated at from 15,000 to 200,000; the best authorities, however, placing it at 100,000; and in the same manner the entire population of the kingdom of Ashantee proper is calculated at 1,000,000, and, with the various tributary kingdoms, at 3,000,000. If we include the maritime population from Appolonia to the Volta, the entire number cannot be less than four or five millions. This, however, must only be regarded as an approximation to the true result. The sup-

pression of the slave trade, and the thirty years' peace prior to 1864, must have added considerably to the number.

Ashantee has always had a large commerce with the interior kingdoms of Africa. Kumassie is occasionally visited by caravans from Housa, Bornou, and Timbuctoo; and it is said they have even come from Cairo and Tripoli—that is, across the entire continent. The country is rich in almost every tropical product, but it is famous above all for the quantity of its gold. To this region we owe the name of the coin for twenty-one shillings—the guinea of the Georges. The gold is procured in the roughest way by washing and digging. The soil everywhere in Ashantee seems to be impregnated with it, and large quantities are procured from the sand even of the streets of Kumassie. The mines are all most imperfectly worked, and some of the richest are sacred to the fetishes, and are not worked at all. The export of gold has fallen off since the commencement of the wars we have been narrating, until it has become almost a thing of the past. As early as 1382 the merchants of Dieppe and Rouen imported large quantities; and in 1551 Captain Thomas Windham brought home to England, in a single voyage, as much as 150 lbs. weight of the precious metal, while from the single port of Elmina—whence, by the way, its name—early in the 18th century, a quantity equal to £3,000,000 sterling was exported. Gold dust is the circulating medium, and the accounts current among the well informed of the wealth of the country, are most exciting. Bowditch relates that on one of the days appointed by the king for the chiefs and people to make a public exhibition of their gold ornaments, he estimated the quantity on the person of one chief near him at about 30,000 dollars, and it is a common saying, that if you pull up a tuft of grass gold is found hanging at the roots.

All this wealth would be thrown open to the world, while the Ashantees themselves would receive incalculable good, if the English Government would exercise the very least of the vast amount of power and influence they already possess there in one well-sustained effort to maintain order and to develop the great resources that meantime are locked up by a barbarous war-loving race.

Bringing matters down to the immediate present, I would remind you that for upwards of two centuries the Dutch forts and the English forts interlaced. Thus, beginning on the west you had Appolonia, an English fort, then Takorady, a Dutch fort; this succeeded by an English one, to be again succeeded by a Dutch one, and so one for the whole length of the Gold Coast. As the natives around each fort considered themselves under the laws and protection of the flag dominat-

## NENGENGE—RIVER OGOVI.

The Rev. A. Bushnell writes from Gaboon, West Africa, May 21st, giving an account of his visit to the sub-station, seventy miles inland:

Having just returned from a three days' trip to Nengenge, our interior station, I hasten to improve an opportunity to send you a note *via* Fernando Po. Although I was three nights on the river, I have endured the trip very well, and have returned much encouraged respecting our interior work. Nengenge has become a great commercial centre. The Commandant has forbidden any vessel or boat to ascend beyond the island, as he can afford them protection no farther, and consequently they anchor there, within hearing of the mission bell; and the Pangwes from all the rivers and creeks beyond bring their produce down in boats and canoes. The population on the island is increasing; and within ten miles around is a larger population than can be found anywhere in this part of Africa. There remain a few of the Bakele and Shekani tribes, but the great mass of the people belong of the Pangwe tribes, the largest, most vigorous, and enterprising within our reach. At present, peace prevails among them, but I fear they are adopting the habits of drinking rum, slavery, &c., from the Coast tribes, of which, in their primitive state, they were ignorant.

I found our native assistants, Messrs. Truman and Amora, and their wives, well, and I think faithfully engaged in their work. The former, who is a licentiate of our Presbytery, speaks the Bakele and Pangwe languages well, and preaches at the station and in the adjacent towns. The other, Mr. Amora, renders assistance in various ways, and his wife, who is a graduate of our training Institution, has an interesting boarding-school of fifteen boys and girls. The children were well clothed, and recited the whole Catechism, and read and sang without making a single mistake. I want to see the number of pupils increased to one hundred or more. Such has been the attendance on Mr. Truman's sabbath services, which have been held in the mission house hitherto, that I was encouraged to propose the erection of a church, on condition that the materials should be furnished by the people and traders. This was accepted promptly, and before I left, the building materials were all promised, and the prospect was that enough money would be raised to pay the workmen. This is the kind of church extension that we like, and hope it will continue until all unexplored Ethiopia shall become radiant with gospel light, and vocal with Immanuel's praise.



The reported illness of Mr. Schorsch, at Benita, to whom I might be summoned at any time, prevented my going to the Ogovi, on the steamer "Pioneer," which was a great disappointment; but the report of the Marquis de Compagnie and his associate, Mr. Marsh, who have recently returned from an exploring tour up that river, is encouraging. Their report more than confirms that of Mr. Walker, the English tourist, respecting the great length of the river, which they ascended considerably farther than he did, and discovered three large tributary streams. They return to France for a season, but expect to come back next year to prosecute their exploration. But we can do nothing in that direction till reinforced. We still hold on here, "alone, yet not alone," "faint, yet pursuing," and look to the "regions beyond," praying that the Lord of the harvest will raise up and send forth laborers into all this vast field.—*The Foreign Missionary.*

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#### RECLAMATION OF FRENCH AFRICA.

A Paris correspondent of the *London Times* writes: The latest scheme for the improvement of French Africa is the creation of an inland sea of 160 leagues long by 20 in width. A staff officer deputed by the Minister of War to study the subject reports that this is very feasible, and M. Lesseps is said to have expressed his opinion that it may easily be done at the very trifling expense of half-a-million sterling. The sea existed in former times, but the formation of banks intercepted its communication with the Mediterranean; the African sun sucked up the water, and the sea became dry land. A cutting 18 kilometres in length would suffice, it is said, to fill it up again. The superior Council of Algeria, presided over by General Chanzy, voted towards the end of last year funds for the preliminary studies, and in the National Assembly a credit of 10,000*fr.* has just been voted to continue them. The proposed new sea would be partly in Tunis and partly in Algeria. Captain Roudaire, the staff officer employed by the Government, lately published an interesting paper on the subject in the *Revue des Deux Mondes*, and the question has been laid before the Academy of Sciences. The bed of the former sea is composed of a series of vast slimy hollows, which the natives call chotts, and which contain water only at certain times of the year. The following extract gives a good idea of their nature:

"The Chott of Mel Rir covers a surface of 150 square leagues; it communicates to the east with the Chott Sellem, and this one, with a series of other depressions, of which the most important are the Chott Rharsa and El Djerid, in Tunis. The edge of this last almost touches the sea. It is only 18 kilo-

metres from the Mediterranean. All of these hollows are for the most part dry. Their surface is white with salts of magnesia, and they are exactly like immense plains covered with white frost. It is imprudent to venture there without a guide. There are mud pits very difficult to distinguish under the brilliant canopy of magnesian crystals, and the traveller might be swallowed up by them. The natives call them *sancepans*. The most dangerous chott is El Ijerid. It is crossed by the much frequented road between Nifzaoua and Touzeur, a long narrow line upon which travellers can pass only in single file. At certain times of the year a step to the right or left buries the straggler in the mud. Moula Ahmed relates that a caravan of a thousand camels has traversed this chott. When one of them wandered a little off the road all the others followed and successively disappeared in the slough. He adds that at the period when he passed himself a piece of 100 cubits in extent suddenly sank, swallowing up the men and animals who were upon it. The camels at last entirely disappeared. Trees which the wind had torn up also sank without leaving a trace. It is clear that below these hollows there are often considerable depths of moving soil."

The Isthmus of Gades is the obstacle to the return of the sea to its old domain. "Break that," says a writer, "and the basin of the chotts again becomes a sea—the Baltic of the Mediterranean." The subject is of strong interest. It is estimated that the fertilizing effect of such a body of water, of which the evaporation would fall again in rain, on the surrounding country would be of the utmost benefit to those regions of Northern Africa. The Suez Canal is said to have greatly improved the climate of the country through which it runs, and has made the rains more abundant and regular. It is hoped that the filling of the Chotts would, after a time, transform into a vast oasis the 600,000 hectares of land surrounding them. The idea is *grandiose*, and has captivated the imagination of many persons. Whether the advantages its realization is expected to entail would suffice to convert a very unsuccessful colony into a prosperous one must remain doubtful until trial has been made. The engineering part of the affair is, probably, easy, but it has been doubted whether the work, when accomplished, would be durable.

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#### THE GERMAN AFRICAN SOCIETY.

BY PROFESSOR WILLIAM WELLS.

This association of German *savans* of all the principal geographical societies of the entire country, now bids fair to take up the work of discovery in Equatorial Africa with

marked success. As soon as it was clear from the last scientific letters of Livingstone and the latest intelligence from Schweinfurth, that, by entirely different approaches, they had both evidently reached the same flora and fauna, as well as the same characteristics among the men of the region, it was settled that they had also both crossed the same watershed, and were in a new and mysterious region, fraught with great secrets for the future.

To the investigation of this territory, the German African Society is turning all its attention, with a host of enthusiastic and able explorers, who promise much for the future. Some of these have already sent home enough interesting material to form the first annual report of their labors, which is now being published, with a view of encouraging the country to aid the Society with means to extend and strengthen its exploration. Doctor Bastian, of the Berlin branch, seems to be the leader of the corps in learning and enterprise; and, after a stay of four months on the lower Congo, he has returned with a rich collection of ethnographical, natural, and technical objects. In his report, he declares the climate of the region to be very favorable to discovery, especially during the dry season; but that it is, of course, not without its dangers, the nature of which the explorers seem fully to understand. Gussfeldt, whom Bastian left in command on the Coast, had had two slight attacks of fever, through which he passed in such a way as to give indications of rapid acclimatization.

This new man is, in all respects, developing an adaptation for the work, which shows that nature and inclination have fitted him for it; and he takes to the peculiar demands of the new life and language as to the manor born. The Germans are acting very wisely, in actually establishing on the Coast a sort of school or supply house for their expedition, which they can make a base of operations, and a means of recruiting their forces in men and material of all kinds. This is situated between the mouths of the Quillu and the Congo Rivers, and is something like the traders' factories. From this point, Gussfeldt has already made a few raids into the interior, with a view of convincing himself that the gorilla may be found there; and he has also ascended the Quillu River beyond the Cataracts, into the highlands of the interior. They now believe that this route from the Coast will enable them to make a connection with the extreme points reached by Du Chaillu, but in a more easy and effective way, from the east. For a certain distance up these streams the accounts of the native traders are pretty harmonious, but beyond the Shintetje land follows the region of fables, resembling those of Herodotus. The first account was of a race of dwarfs, and it now seems

metres from the Mediterranean. All of these hollows are for the most part dry. Their surface is white with salts of magnesia, and they are exactly like immense plains covered with white frost. It is imprudent to venture there without a guide. There are mud pits very difficult to distinguish under the brilliant canopy of magnesian crystals, and the traveller might be swallowed up by them. The natives call them *sancepans*. The most dangerous chott is El Djerid. It is crossed by the much frequented road between Nifzaoua and Touzeur, a long narrow line upon which travellers can pass only in single file. At certain times of the year a step to the right or left buries the straggler in the mud. Moula Ahmed relates that a caravan of a thousand camels has traversed this chott. When one of them wandered a little off the road all the others followed and successively disappeared in the slough. He adds that at the period when he passed himself a piece of 100 cubits in extent suddenly sank, swallowing up the men and animals who were upon it. The camels at last entirely disappeared. Trees which the wind had torn up also sank without leaving a trace. It is clear that below these hollows there are often considerable depths of moving soil."

The Isthmus of Gabes is the obstacle to the return of the sea to its old domain. "Break that," says a writer, "and the base of the chotts again becomes a sea—the Baltic of the Mediterranean." The subject is of strong interest. It is estimated that the fertilizing effect of such a body of water, of which the evaporation would fall again in rain, on the surrounding country would be of the utmost benefit to those regions of Northern Africa. The Suez Canal is said to have greatly improved the climate of the country through which it runs, and has made the rains more abundant and regular. It is held that the filling of the Chotts would, after a time, transform a vast oasis the 600,000 hectares of land surrounding them. The idea is *grandiose*, and has captivated the imagination of many persons. Whether the advantages its realization is expected to entail would suffice to convert a very unsuccessful colony into a prosperous one must remain doubtful until has been made. The engineering part of the affair is, probably, easy, but it has been doubted whether the work, when accomplished, would be durable.

#### THE GERMAN AFRICAN SOCIETY.

BY PROFESSOR WILLIAM WELLS.

This association of German savans of all the principal geographical societies of the entire country, now bids to take up the work of discovery in Natural Africa.

success. As soon as I was clear from the forest, I met a party of Lilligermans and the latest from the German Colonies. They had, by crossing the Congo, reached the same delta and found, as we have already remarked, the same flora and fauna, as well as the same characteristics among the men of the region, which led us to believe that they had also both crossed the same watershed and entered a new and mysterious region, fraught with interest for the future.

The investigation of this territory, the German African Society is turning all its attention, with a host of enthusiastic and able explorers, who promise much for the future. Some have already sent home enough interesting material to fill the first annual report of their labors, which is now published, with a view of encouraging the country to aid and assist with means to extend and strengthen its exploration. Doctor Bastian, of the Berlin branch, seems to be the leader of the corps in learning and enterprise; and, after a stay of several months on the lower Congo, he has returned with a valuable collection of ethnographical, natural, and technical objects. In his report, he declares the climate of the region to be very favorable to discovery, especially during the dry season, but, at the same time, is, of course, not without its dangers, the nature of which the explorers seem fully to understand. Gussfeldt, whom I met on the Coast, had had two slight attacks of fever, through which he passed in such a way as to indicate the possibility of rapid acclimatization.

A new man is, in all respects, developing an adaptation to the new work, which shows that nature and inclination have been prepared for it; and he takes to the peculiar demands of the new life and language as to the man born.

The Germans are proceeding very wisely, in actually establishing on the Coast a permanent base of operations, which they are using as a school or supply house for their expedition, which they are using as a base of operations, and a means of recruiting their men and material of all kinds. This is situated between the mouths of the Quilla and the Congo Rivers, and is being built like the traders' factories. From this point, Gussfeldt has already made a few raids into the interior, with a view of convincing himself that the gorilla may be found there, and he has also ascended the Quilla River beyond the delta into the highlands of the interior. They now believe that this route from the Coast will enable them to make direct communication with the extreme points reached by Du Chaillu, by a more easy and effective way, from the east. For a long time up these streams the account of the gorilla has been a mere story, but beyond the region of fables, the account was of a new and mysterious world.

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pretty well ascertained that there is, in Equatorial Africa, a very diminutive race of men. Ancient story and Du Chaillu's are in a fair way of being justified by the new expedition.

But now comes an account of a race of people who are said to live a portion of the time under water, and to sleep in great calabashes, or gourd-shells, which float on the surface. This is probably an exaggerated story of tribes living in very marshy regions. After these, the Germans are informed, comes a race of men with short, stiff tails; so much so that, on sitting down, or rather squatting, they need a cavity to receive them. Then comes the so-called "Thick Heads," who always carry shrill whistles with them to call for help from a long distance, because, when they fall down they can not rise again without aid. And thus more and more fabulous become the stories; sometimes it is a race with one eye, and then another with one arm; and again there are said to be people with their mouth in the cavity between their shoulders; and thus we stand here clearly in the region of pure fable-land.

Gussfeldt's first proposition was to make a journey into this fabulous region, and from these reports he seems to have done it with success. He and other members of the expedition are keeping up a regular correspondence with the President of the Society, as well as with relatives and friends, and the information which we here give is as fresh as the month of March last, which is quite wonderful for African matters. Since the return of Bastian, several letters have been received, with geographical and meteorological information, and numerous photographs of landscape views, and even of specimens of this dwarf race.

The President of this "African Society" is zealously busy in the work of producing sympathy for this novel enterprise, and a so-called "Correspondence Sheet" is regularly published in its interest, to say nothing of the famous "Journal of the Geographical Society" of Berlin, which has just given an excellent article, from the pen of Von Koner, regarding the work of the Germans in the discovery and exploration of Africa. Kipert, the celebrated German map-publisher, has also just issued a map which gives all the discoveries of the different nationalities during the nineteenth century. And all the German geographers, who are skilled in African lore, are giving lectures for the benefit of the enterprise. These men have enriched the nation with a valuable fund of knowledge regarding this interesting subject.

And finally, they have commenced the publication of an extensive work entitled, "The German Expedition on the Loango Coast," together with previous information regarding the lands to be explored. The first volume of this work has

already appeared. This contains all the personal adventures of Bastian in his short stay, and gives us an earnest of the thoroughness and breadth with which the matter is being worked up. All this has been done in the short space of one year, during which period a very respectable foundation has been laid. The enterprise, though fostered by the African Society of Germany, bids fair, in the true sense of the word, to become international in its tendency, and promises a full supply of information regarding Equatorial Africa, which has been hitherto a *terra incognita* in the most emphatic sense of the term.—*Western Christian Advocate*.

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#### SOUTHERN BAPTIST LIBERIAN MISSION.

We are pleased to notice a decided and very manifest increase of interest in our Liberia Missions. We have all along felt that we nowhere have missionaries more worthy of our sympathy and support than those who have been laboring in Liberia. They have shown a constancy and patience that was truly beautiful. We rejoice for their sake that a brighter day seems to be dawning.

What we have long wished to see, our colored brethren are coming forward to the help of this mission. They have organized a Board of Foreign Missions in connection with their Virginia State Convention. This Board has appointed two missionaries to Africa—the same young men who have applied to our Board. In other States they are also taking the matter in hand. A recent number of the *Central Baptist* says:

“Brother David preached last Sunday morning and night to two of the largest colored congregations in Louisville, and has already awakened an interest in the African mission. The First colored church at once pledged about \$200 for this cause; and there is no doubt that the Louisville colored Baptist churches will readily sustain one of the missionaries in Africa.”

These things indicate a movement in the right direction. The five hundred thousand colored Baptists of the Southern States ought to have a share in the great work of Christianizing the land of their ancestors; and we believe the time is coming when they will cheerfully bear their part. We talked with one of their chief men on the subject. He said, “Yes, we will give for African missions, and for other missions too; we do not care to confine our work to our own color.” This, too, is the right spirit. The command to preach the gospel to every creature is binding on them as well as on others.—*Foreign Journal*.

**LIBERIA AT THE CENTENNIAL.**

Of all the acceptances received from various nations to participate in the Centennial Celebration, on many accounts the most gratifying is that which has come from Liberia, the Republic conceived in the United States, and whose birth marked the taking of the first step towards the abolition of slavery.

The measures which have been taken by the Republic to insure a successful representation at the Exposition are of the most satisfactory character. Ex President Payne has been appointed to act as commissioner in Liberia, to collect, arrange, and forward the articles to be exhibited, while Edward S. Morris, Esq., of this city, has been appointed commissioner to have charge of exhibits here received and to arrange for their proper display. The selection of Mr. Morris, for this important post is peculiarly appropriate, he having been for many years closely identified with the African Republic, and consequently possessing a clear understanding of the feelings and requirements of the people. As editor of the *Liberia Advocate*, an able journal devoted to the interests of the country throughout the length and breadth of which it circulates, he has already done good work in the way of diffusing general information among and raising the tone of a people which has been, but is not long destined to be, cut off, in a great measure, from the rest of the world; and as the Centennial Commissioner, representing this same people at our coming Exposition, he cannot fail to acquit himself with credit, and thereby still further increase the debt of obligation due him from the country for which he has already done so much.

Liberia has heretofore stood so entirely apart from the rest of the world, has pursued the even tenor of her way so quietly and unobtrusively, that few people know no more of the country than that a land so named exists; yet Liberia is in many respects a great country, abundantly rich, and capable of almost unlimited development. Possessed of a rich soil, yielding luxuriant crops of cotton, coffee, and cane; with mines of the precious and useful metals; with vast forests of woods valuable in trade and manufactures; with fruits and vegetables that scarcely require cultivation; with ivory procurable easily and in large quantities, and with numerous rivers traversing the land and affording easy means of transportation, Liberia certainly possesses natural advantages equalled by those of but few other countries. Nor are her advantages only natural. Her people are energetic, prudent, and industrious. Since the foundation of the colony in 1820 vast tracts of country have been cleared, towns have been built, drainage has been successfully applied to large districts, and the healthfulness of the climate thereby




greatly improved, while a lucrative and constantly-increasing trade has been created, not only with foreign countries but with the nations and tribes of the far interior. Education from the start has received peculiar care, and not only have children of the colonists received thorough instruction, but a vast deal has been done towards the enlightenment of the aborigines. So keen indeed is the desire for education among the latter that scholars are frequently received from villages miles away. The colony has thus not only served its primary purpose as a refuge for liberated slaves, but it has besides helped to break down the dark barriers of ignorance by which the people of Africa are compassed in, and, above all, it has proved that a black man's government can be in every way a success.—*Philadelphia Press*.

#### PHILADELPHIANS IN LIBERIA.

On the 5th of December, 1866, a number of colored residents of Philadelphia, fourteen in all, sailed from New York in the *Edith Rose* for Liberia, in West Africa. Five of them had been soldiers in the 24th, 25th, and other regiments of United States colored troops. The leader, Charles A. Harrel, had served three years in the navy and one in the army. They called themselves the Lincoln Company, and determined to name their settlement in Liberia Lincoln—in honor of Abraham Lincoln—on the St. John's river, in Grand Bassa county, near Bexley. Nearly eight years have passed. A recent letter from Charles A. Harrel speaks of their prosperity. He writes:—

"I am still living in Lincoln. I am cultivating coffee. I have fifteen hundred trees planted, and now in a bearing state. I am doing all I can in order to come over to see you in 1876, if God spares my life. I am getting all the curiosities I can to come over to the world's fair, which is to take place in the United States, at Philadelphia. Isaac Moore and his family send their regards; also Samuel Johnson and wife, and Joseph Wallace and wife. Lincoln is slowly improving. My two sons Samuel and Ebenezer, born in Liberia, say that they would like to come to Philadelphia to see that fine city. Give my regards to Mrs. Mears and Miss Price, and all the friends who aided us. Tell them we are all quite well. Christian Lassen sends his regards. Jarret Niel and his son Ambrose, who left Philadelphia in May, 1867, for Finley, are well."

These emigrants went out at the expense of the Colonization Society. The friends of Liberia are encouraged by the steady progress of its settlements.—*Philadelphia Telegraph*.



[FOR THE AFRICAN REPOSITORY.]

## OVER THE SEA.

BY MRS. MARTIN, COLUMBIA, S. C.

INSCRIBED TO MISS GREGG, OF THE LIBERIA MISSION.

Oh! friend, who went over the sea,  
I am thinking of thee.  
Dost thou never faint nor tire?  
Does the missionary fire  
Still thy heart and soul inspire,  
As the day thou went'st away?  
And we who behind did stay,  
For ourselves, did weep and pray;  
But rejoiced, rejoiced for thee,  
Who went over the sea.

For thee, full of zeal and faith;  
Thee, braving danger and death,  
With willing heart, hands, and feet,  
The sacrifice full, complete,  
The consecration all meet  
For that work so much divine  
The Master did thee assign.  
Well He knew that heart of thine  
When He gave that work to thee,  
Away over the sea.

Well He knew thy steadfast will,  
All of duty to fulfil;  
Well He knew thy purpose high,  
In the great Taskmaster's eye,  
As Himself were standing by;  
Thy life's work for him to do,  
With a brave heart and a true.  
What was in that heart, God knew  
Before He commissioned thee  
To go over the sea.

But how long, now, seems that time,  
Since thou in thy faith sublime  
With unfaltering heart didst go?  
Though like faith we did not show,  
Yet, Oh! how blessed to know  
That *here* we may work and pray,  
As thou dost far away;  
And *here* our Lord may obey,  
Though we felt not called like thee  
To go over the sea.

Forbid that we take our ease,  
'Neath shade of our native trees;  
When far away thou dost toil,  
In that parched and arid soil,  
With no well-spring near, the while  
To that far-off heathen land  
Where thou went'st at God's command.  
Though, with thee not, *hand in hand*,  
We went, yet, *in heart*, with thee,  
We went over the sea.

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#### CAPTURE OF A SLAVE DHOW.

The *African Times* says: The British ship *Vulture*, Commander A. T. Brooke, was cruising off the northwest Coast of Madagascar on the morning of the 11th of August, when a sail to the southwest was reported by the masthead-man. Chase was given, and nearly five hours afterwards the dhow was come up with and boarded. It was full of slaves—41 men, 59 women, and 137 children. The slaves were suffering from weakness and cramp, having had to remain in one position for a long time. Several of the children were unable to straighten their legs for three or four days after they were received on board. The owners of the human cargo were thirty-five armed Arabs, and the captain determined to take them to Zanzibar and have them summarily dealt with. The *Vulture* sailed for the Seychelles, after burning the dhow. The passage was made in ten days, and during that time seventeen liberated slaves died of dysentery and extreme debility. This is the largest capture which has been made for a very long time.

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#### EXPEDITION FOR LIBERIA.

The customary Fall expedition of the American Colonization Society was dispatched by the barque *Thomas Pope*, which sailed from New York on Saturday, October 31st. It consisted of twenty-seven emigrants from the States of Pennsylvania, North and South Carolina, and Tennessee. Three were reported as communicants of the Methodist and seven of the Baptist Church. Of the adult male, five are farmers, one blacksmith, one shingle maker, one carpenter, and one teacher. Twenty-two are to settle at Brewerville, three at Arthington, and two at Edina. It is believed that the character and habits of these people will render them a valuable accession to the Republic, and secure to themselves success and prosperity in their new and voluntarily sought home. This is a much smaller number than had applied to go and we desired to send, but we had not the money to pay their expenses.

**ROLL OF EMIGRANTS FOR LIBERIA.**

BY BARQUE THOMAS POPE, FROM NEW YORK, OCTOBER 31, 1874.

*From Philadelphia, Pa., for Arthington.*

No.	Name.	Age.	Occupation.	Religion.
1	George Thompson.....	21	Farmer.	

*From Cypress Inn, Wayne Co., Tenn., for Arthington.*

2	George C. B. McLain.....	46	Blacksmith.	Methodist.
3	Lucretia McLain.....	22	.....	Methodist.

*From Charleston, S. C., for Edina.*

4	Jane O'Neal.....	55	.....	Methodist.
5	Frederick O'Neal.....	3	.....	

*From Flemington, Duplin Co., N. C., for Brewerville.*

6	Alexander Hays.....	26	Farmer.	Baptist.
7	Matilda Hays.....	23	.....	Baptist.
8	Susan Hays.....	6	.....	
9	John J. Hays.....	4	.....	
10	Alexander Hays, Jr. ....	1	.....	

*From Plymouth, Washington Co., N. C., for Brewerville.*

11	Moses Norman.....	65	Farmer.	Baptist.
12	Maranda Norman .....	55	.....	Baptist.
13	William D. Norman. ....	23	Shingle Maker.	Baptist.
14	Jordan Hardy .....	28	Carpenter.	Baptist.
15	Ann Claudie Hardy. ....	25	.....	Baptist.
16	Maranda Aunt Hardy.....	10	.....	
17	Samuel S. Hardy.....	24	Teacher.	
18	Maranda L. Hardy.....	20	.....	Baptist.
19	Roselia L. Hardy.....	2	.....	
20	William N. Hardy.....	9 mo.	.....	

*From Columbia, Tyrrell Co., N. C., for Brewerville.*

21	Lucy Phelps.....	36	.....	
22	Jesse Phelps.....	21	Farmer.	
23	Matilda C. Phelps.....	16	.....	
24	Henry J. Phelps.....	12	.....	
25	Mary M. Phelps.....	8	.....	
26	Moses Winn .....	22	Farmer.	
27	Polly Winn.....	26	.....	Baptist.

NOTE.—The foregoing named persons make a total of 13,844 emigrants settled in Liberia by THE AMERICAN COLONIZATION SOCIETY.

## ITEMS OF INTELLIGENCE.

**CHIEFS IN COUNCIL.**—We are informed that a number of men arrived at Monrovia, September 8th, from Musardu, with information that there were then assembled at Boporo—which has been completely rebuilt—ten powerful chiefs, four Mahommedan and six Pagan, engaged in negotiating for the settling of the country, which has for a long time been disturbed.

**REV. R. H. NASSAU, M. D.,** who sailed last April for the Gaboon and Corisco Mission, Africa, arrived there safely, and in good health, June 15th. He soon after left for the interior, under the direction of the Mission, to endeavor to establish a new station on the Ogovi river, among the Sierra Del Crystal mountains, where it is hoped the climate is more healthy than upon the Coast.

**POPULATION OF AFRICA.**—A report from the Bureau of Statistics, at Washington, just issued, contains an interesting table of the population of the world. The aggregate population of the earth is given at 1,391,032,000, Asia being the most populous section, and containing 798,000,000, while Europe has 300,500,000, Africa 203,000,000, America 84,500,000, and Australia and Polynesia 4,500,000. In Africa the chief divisions are West Soudan and the Central African region, with 89,000,000; the Central Soudan region, 39,000,000; South Africa, 20,250,000; the Galla country and the region east of the White Nile, 15,000,000; Samauli, 8,000,000; Egypt, 8,500,000, and Morocco, 6,000,000.

**STANLEY'S EXPLORING EXPEDITION.**—Mr. Henry M. Stanley started from London, August 15, for Zanzibar, on his new exploring mission into Central Africa. Some of the apparatus he takes with him is of his own contriving; notably, a boat for lake service, weighing but 400 pounds and capable of carrying sixty men. His outfit is a very perfect one, and includes instruments sufficient for scientific purposes. He has spent all the time he could since this new expedition was resolved on in studies of scientific methods and of the use of instruments.

**LIVINGSTONE'S TASK.**—Dr. Livingstone said in his last letter to his brother in Canada, December, 1872: "If the good Lord above gives me strength and influence to complete the task, I shall not grudge my hunger and toil. Above all, if He permits me to put a stop to the enormous evils of this inland slave-trade, I shall bless His name with all my heart. The Nile sources are only valuable to me as a means of enabling me to open my mouth among men. It is this power I hope to apply to remedy an enormous evil, and join my little helping hand in the great revolution that in His all-embracing providence He has been carrying on for ages, and is now actually helping forward."

**SOUTH AFRICAN METHODISTS.**—The Wesleyan Missionary Society has four missionary districts in South Africa—Grahamstown, Queenstown, Natal and Bechuana (on both sides of the Orange river)—to which the Transvaal Republic mission has been added. Their statistics include colonists as well

as natives. These districts embrace 15 circuits, 28 missionaries, 5,219 communicants, and 5,346 scholars.

**FINGO LIBERALITY.**—A letter from South Africa says: We have just learned that under the influence of Captain Blyth, resident magistrate among the Fingoes, in the old Kaffir land, have pledged £1,000 toward buildings for a seminary for the education of their children. All the people are to contribute five shillings each towards it. The Fingoes are the descendants of the aborigines of Natal, who were driven out of their native country by *Chaka*, about half a century ago. They have, in all the Kaffir wars, remained loyal to the British Government, and seem to be desirous, as a people, for improvement.

**Receipts of the American Colonization Society,  
DURING THE MONTH OF OCTOBER, 1874.**

MAINE.		NEW YORK.	
<i>Brunswick</i> —Hon. C. J. Gilman, \$1; Miss Emily Weld, \$3; Prof. Packard, A. F. Boardman, John Furbush, Asher Ellis, B. Greene, J. H. Tibbitts, ea. \$2; Seven individuals, ea. \$1; Col. Math. Ch., \$10.07.....	\$37 07	<i>New York City</i> —H. K. Corning, Stewart Brown, ea. \$100; James Brown, \$50; John H. Browning, \$10.....	260 00
<i>Hallowell</i> —Col. A. Masters, Mrs. Ch. Dummer, Simon Page, ea. \$5; C. Spalding, Lady friend, ea. \$3; E. M. Baker, Cash, P. F. Sanborn, ea. \$2; Dr. J. T. Chase, James H. Leigh, ea. \$1.....	20 00	<i>Brooklyn</i> —Dr. Theo. L. Mason, \$175; Dr. L. D. Mason, \$25.....	200 00
<i>Biddeford</i> —E. M. Chapman, Wm. P. Haynes, Joseph H. McMullen, ea. \$10; Mrs. C. Hobson, \$5; G. N. Weymouth, H. M. Davis, ea. \$1.....	37 00	<i>Kingston</i> —Mrs. Reynolds and family, \$100; Coll. Presb. Ch., \$10.19.....	110 19
<i>Saco</i> —Miss P. Eastman, \$5; E. P. Burham, \$3; Moses Lowell, Hon. R. P. Tapley, ea. \$2; Cash, Cash, Cash, ea. \$1.....	15 00	<i>Po'keepsie</i> —C. M. Pelton.....	5 00
<i>Augusta</i> —Hon. J. W. Bradbury, \$10; Hon. Jos. Nye, John Dorr, H. A. DeWitt, S. S. Brooks, Dr. H. M. Harlow, ea. \$5; J. N. C. C. H., ea. \$3; D. Cargill, S. Deering, Mrs. Sylvester Judd, ea. \$2; C. E. Wells, D. Williams, Geo. F. Gannett, B. Nason, ea. \$1.....	51 00	<i>Champlin</i> —First Presb. Ch., R. H. Hitchcock, Treas.....	6 38
<i>Richmond</i> —A lady friend.....	5 00		581 57
<i>Auburn</i> —James E. Washburn, \$30; Dea. Merrill Davis, \$1.....	31 00	NEW JERSEY.	
	205 07	<i>Camden</i> —A family.....	25 00
NEW HAMPSHIRE.		DISTRICT OF COLUMBIA,	
—A friend.....	10 00	<i>Washington</i> —Miscellaneous.....	463 38
MASSACHUSETTS.		ILLINOIS.	
<i>Boston</i> —James S. Amory, \$50; Amos A. Lawrence, Dr. William R. Lawrence, ea. \$20.....	90 00	<i>Ipava</i> —Rev. E. Quillin.....	2 00
<i>Uxbridge</i> —Moses Taft.....	10 00	FOR REPOSITORY.	
<i>Newburyport</i> —Ladies' Colonization Society, Mrs. Harriet Sanborn, Treas., \$30, of which to const. Miss P. NEWMAN a L. M. Amberst—First Con. Ch. and Society, J. A. Rawson, Treas.....	48 00	MAINE— <i>Hallowell</i> —Miss Ellen Gardner, to Oct. 1, 1875.....	1 00
	25 70	NEW HAMPSHIRE— <i>North Conway</i> —Mrs. R. Kimball, to Jan. 1, 1875, \$2; <i>Mount Vernon</i> —J. A. Starrett, to April 1, 1875, \$1.....	3 00
	178 07	NEW YORK— <i>New York City</i> —E. P. Boon, to Oct. 1, 1874, \$6; <i>Kingston</i> —James O. Merrill, to Oct. 1, 1875, \$1.....	7 00
		NEW JERSEY— <i>Hackettstown</i> —A. R. Day, to Jan. 1, 1875.....	3 00
		INDIANA— <i>Bloomington</i> —Wm. Millen, to March 1, 1875.....	1 00
		LIBERIA— <i>Monrovia</i> —J. T. Dimery, to July 1, 1875.....	1 00
		Repository.....	16 00
		Donations.....	997 34
		Miscellaneous.....	463 38
		Total.....	\$1,476 72

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# African Repository.

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[No. 12.]

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## THE RELATION OF LIBERIA TO THE UNITED STATES.

BY GEN. J. W. PHELPS.

Liberia is regarded here in the United States as an independent nation, its commerce receiving the same privileges, and being subject to the same restrictions, as that of the most favored nations, and nothing more. Our Government admits it politically to terms of equality; though it has been among the last of Christian governments, if not the very last, to do so. It grants an interchange of diplomatic and consular agents, but furnishes few or none of those mail facilities with which it liberally supplies other parts of the world, and generally treats Liberian claims to friendly assistance with indifference and neglect. It sold off some two hundred of an immense fleet of war vessels at a low rate, and permitted Liberia to buy one of them if she chose; but would never dream of making her a present of one. To treat a small infantile nation with such even equality, has something of the *political* sublime in it, no doubt; but in other respects it hardly seems reasonable.

In fact, this new African nation appeals to our sympathies in a way that no other nation has ever done, or can do. The peculiar circumstances of its origin entitle it to something more than what the bare consideration of laws and usages, technically construed, would concede. It is a community that does not represent its own interests alone, but those of all Christendom, standing as it does, the exponent of our sentiments and interests in the face of a hundred and fifty millions of idle, useless barbarians, whose speedy elevation to Christian civilization is demanded by the soundest principles of political economy. Stripped of the just fruits of his labor for centuries, and in this helpless condition thrown upon the margin of a

tropical wilderness, to face unbounded and unexplored wilds, there to begin the immense work of civilizing a continent which all want done, and which he is the best fitted instrument to do, the Americo-Liberian has need of all the assistance that a generous interpretation of national law can give him, while his moral claims to such assistance are far above those of any other nation.

England and France have to some extent manifested their sense of these claims to sympathy on the part of Liberia, by generous donations of gun-boats and arms and equipments; and for especial and forcible reasons the United-States should be far more liberal than they. Firstly, because Liberia stands as the living monument of our sincerest and best effort at atonement and propitiation for the great and grievous wrong of slavery; and it is upon the prosperity of that colony that our prospects of peace and absolution very largely depend. Secondly, a large American organization, rendered great by its works, and representing the wisest and best of American counsels for half a century or more, has an equal right and interest with the government of Liberia itself in the proprietorship of Liberian soil. Half the territory of Liberia, it may be said, is owned and held for settlement, in trust for the black race, by people of the United States. Every black adult male in the United States has a claim to a homestead farm in Liberia; and though that country is entitled, in the face of the world, to all the rights of an independent nation, it may virtually be regarded as having the additional claim, with us, to the privileges of an American colony. It is a creation of the American Colonization Society; and all the revenue derived from its trade to our national treasury, is the return from funds invested by the people of the United States in the grandest and most benevolent of modern enterprises. Besides this, the colony has received and taken care of some five thousand recaptured slaves, and thus materially aided our Government, as well as otherwise, in executing its obligations for the suppression of the slave-trade. Under these circumstances, therefore, to regard Liberia merely as standing in the same relations to the United States that other nations do, is neither generous nor just.



Why should not the products of Liberia be admitted into the United States on the same terms as those of Alaska? Or, at least, if the Colonization Society creates a trade in Africa by sending out colonists there, why should not the revenues from that trade be appropriated to defraying the expenses of transporting the thousands of people who desire to go, and who are being sent out on the funds of the Society? One of the duties of Congress, prescribed by the Constitution, is to promote commerce; but to tax commerce without furnishing facilities for its growth, in some measure commensurate with the returns received, can hardly be said to *promote* commerce; at all events, in the case of Liberia. Under the sway of opinions so broad as those which prevail in the United States, there would seem to be as much reason for opening up our possessions in Liberia, as there has been for granting immense sums for building railroads and establishing steamship lines; for our black population has the deepest possible of all interests in Liberian soil—that of a secured asylum against oppression.

The European immigrant probably receives more consideration at our hands than is bestowed on our own brave missionary emigrants to Africa. The very fact that we *receive* colonists with more readiness, not to say eagerness, than we *give* them out, is sufficient, of itself, to render our policy suspicious, with respect to its liberality. It is a mark of greater generosity and magnanimity to give than to receive. To receive eagerly, is an evidence of selfishness, which is the especial bane and poison of republics. The life of our republic is a matter of vastly more importance to us than the increase of population and national wealth.

Is our policy towards Liberia, or towards the blacks, which is the same thing, sufficiently liberal? Is there no narrow self-interest lurking at the bottom of it? It behoves us to give the matter a careful analysis, on ethical principles, for no other considerations will stand. The course which we are pursuing is this: we first disgrace a large class of human beings for centuries by slavery; we then suddenly invest them with the franchise; subject our national destinies to their unlightened will; and then seek to defend ourselves against the evil consequence of their ignorance, in proceeding to educate

them by the scanty contributions of benevolence, which would be a slow and tedious process under any circumstances, likely to prove inadequate to the emergency, even if it were not opposed by the fiercest of human prejudices and the suffocating weight of party interests. It is questionable, even in a mere economical point of view, whether the sums devoted to negro education would not yield far higher results, both to America and the world at large, if they were to be spent on Americo-Liberians rather than in raising up an idle class of black politicians here at home.

If there is anything adverse in the policy of our Government to the true interests of the negro race; if our Government is hampered by technicalities and the conflicting interests of parties or sections, then it is the province of the benevolent sentiment of the country, and especially of the Christian Church, as the organized expression of that sentiment, to supply the defect. The duty of the Church is hardly done when it consents to the idea that mere abolition of slavery, the simple cessation of wrong-doing, is atonement for crime and forgiveness of sins, and that absolution is perfectly in accord with our self-interest, convenience, and leisure. How many churches are there in the United States whose pastors have taken up the work where the war left it, and brought the matter actually home to the attention of their congregations and Sunday-schools? Nay, how many church pastors are there, who have done anything more than talk, or perhaps write, on the subject, or who practically know anything about Liberia, which is a nation of missionaries, and the most philanthropic creation of the age?

A large part—perhaps one-half—of our country is now in such an unfortunate condition from the state in which the war-administration has left our black population, that, in the absence of active Church efforts in the case, the voice of humanity itself should be raised against the neglect.

If, as it is said, the conversion to Christianity by American missionaries, in their usual fields of operation, has cost at the rate of one hundred thousand dollars for each person converted, then the field opened up by West Africa offers inducements far beyond any other. Because, one hundred thousand dollars would send out a thousand missionaries there, who would be

at no farther expense to the people of this country, and whose influence on the mass of barbarians would be immeasurably great and abiding. Their habits, their dress, their conveniences of life would be a constant, practical discourse in favor of Christian civilization. Are the administrators of American missionary funds at liberty to overlook this glaring discrepancy in favor of Liberia as the point upon which missionary effort should be brought to bear? To spend money in one quarter when it might be incomparably more fruitful of desired results in another quarter, to say nothing of the moral obligations which we are under to the African race, seems indicative rather of old habits and routine, than of thought and wisdom. There is a great charm about missionary life in some parts of the world; but there is little or none in Liberia for the white missionary.

It is now some twenty years since the question of opening roads from the malarious sea-coast up into the healthy interior of Liberia was first agitated. Nearly a generation of time has been spent in idle talk upon the subject by the few who were interested in it, and still the work is almost as far from being carried into practical execution as ever. If the work is to be done at all, it is time that we should resort to some practical measures. Should emigration to Liberia become suddenly increased to any very considerable extent, an event which may soon happen, a good road to the interior would save the emigrants from much unnecessary suffering and death.

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From the *Missionary Advocate*.

**ONWARD TO THE INTERIOR.**

We yield space ordinarily reserved for editorial matter to an article from the pen of Prof. Edward W. Blyden. He is a black man of superior mental endowment and culture, and his pen is that of a ready writer.

Having just arrived in this country from Liberia, where I have been residing and laboring in the cause of education for more than twenty years, partly with a view of recruiting my health, and partly with reference to the extension of the missionary work in the interior of that country in connection with my own church; and having read with great interest, in

the MISSIONARY ADVOCATE for June, the report of the last Liberia Annual Conference, I beg to offer you the following:

While the utterances in that report must be regarded as exceptional, perhaps, in the history of that body for the last twenty years, they must not be looked upon as the result of any spasmodic or superficial feeling.

The history of Methodist missionary operations in Liberia and its adjacent interior is a very remarkable one. It was inaugurated with that thrilling battle-cry, suited to urge to "the sacramental host of God's elect:"—"Let a thousand fall before Africa be given up."

Melville B. Cox, the great pioneer of American Methodist missions in Africa, who uttered that cry, was doubtless endowed with a spirit somewhat prophetic. It was not merely human sagacity that caused him to plan the establishment of the second mission at Lego, on the Niger, about four hundred miles northeast of Monrovia. Lego, at that time, was entirely pagan, but it has within the last twenty years been Mohammedan. Mr. Cox's idea of establishing another mission at Cape Mount also showed great foresight. The principles of operation laid down by him are still applicable.

After Melville B. Cox, the Rev. John Seys, about forty years ago, took up the work in the spirit of Cox, and in a short time he had missions all through the adjacent interior of Monrovia, and a vigorous school at Boporo, the capital of what is called the Boatswain country.\* Mr. Seys also inaugurated active and efficient educational work among the colonists, and in a few years, under the teaching of his colleague, Burton, and other Methodist instructors, an efficient corps of young preachers were raised up, and the average intelligence of the Methodist pulpit in Liberia was much higher than it is now.

Well, what was the cause of the deterioration in missionary zeal and educational standing?

At the time of the greatest missionary activity of the Methodist Episcopal Church, the last, and one of the most efficient, white governors of the colony died, and the colony was handed over to the rule of a colored citizen, and the people began to think—and so did their friends in this country—that the time had come when it was practicable and expedient for the colonists to take the government of the country into their own hands. On the 26th of July, 1847, they declared their independence. This step was, of course, regarded by the intelligent colonists as involving serious responsibility, and pregnant with consequences favorable or disastrous to the whole race.

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\*When I met the late King, four years ago, he referred to the instructions imparted more than thirty years before by Rev. A. D. Williams, and said he could detail some of the lessons.

They felt that the problem was thrust upon them as to the ability of the negro to govern himself, upon the answer to which depended to a great extent the destiny of their brethren, then largely, and apparently hopelessly, enslaved in this country.

The intelligence of the country, therefore, felt called upon to give their talents to maintain the government which they had adopted, and this intelligence was largely in the Methodist Episcopal Church. It will be a long time, I imagine, before Liberia will again see so promising a set of young men of prime natural talents, as well as educational ability, as was presented in Burns, Roberts, James and William Payne, Russell, Erskine, etc. These, for the most part, were called to serve their country in various official capacities, and work of this nature of course necessarily brought in the rivalries and jealousies and ambition of politics. Their attention and strength was diverted from the direct missionary work to that of keeping up and perpetuating the political institutions of the country, and it must be admitted that in their youth and vigor they did a great work for the new Republic; but at the same time their example did not do much to promote the missionary spirit or interest in the interior work.

And then, just about the time that the energy of these was to a great extent drawn off from the missionary work, the Church in America unfortunately withdrew their white missionaries from the field at a time when they were most needed to keep up and stimulate, by their freedom from local politics, the missionary interest.

The schools which had produced the men referred to above were discontinued until about 1853, when Rev. J. W. Horne established the Monrovia Academy, which in its brief existence did a most effective work, producing such young men now on the stage as Daniel Ware, the present presiding elder of the Monrovia District; Daniel F. Smith, the efficient preacher and Judge of Bassa County; and Benjamin Anderson, the first explorer, and one of the first mathematicians of Liberia—a young man who, in his peculiar sphere as a surveyor and explorer, ought to be encouraged.

What are the present prospects in Liberia?

During the last three or four years a decided reaction has taken place. The people have got, to a great extent, over the flush and exhilaration of their new political *status*. The title of "Honorable" has not now the attractions it had when it was new, and when it was a rare thing for an American negro to be called "Honorable." The title of "Reverend" is assuming its former respect, and the intelligent portion of the people are beginning to feel more and more that in devoting themselves

... political matters they were working at the  
... before the foundation was properly laid;  
... brought to a vivid and painful sense of the inse-  
... parability of their labor by the shock which,  
... ago, nearly brought the whole fabric to the  
... now begin to feel anew that the great *raison*  
... Republic of Liberia is for the evangelization of  
... there can be no permanent prosperity to the Re-  
... the aborigines are ignored in the body politic and  
... so that there is a deep and wide-spreading desire  
... the people to see the work pushed forward to the in-  
... thus may be gathered somewhat from the expressions,  
... strong for the general feeling, made by the last Liberia  
... Conference on this subject:—

*Resolved*, That the broad scale on which it is proposed to  
... the initiative steps interiorward receives our endorsement,  
... that, under the superintendency of a man qualified to re-  
... the interest of the home or parent Church, such a work  
... destined to realize the accomplishment of vastly more than  
... the most sanguine and hopeful have ever conceived."

From my knowledge of the natives in the interior of Liberia,  
and I have travelled a great deal among them, I think that  
there is an open field of great promise for the Methodist  
Episcopal Church in that region. The seed sown through  
the labors of Seys and others have not all perished; there are  
fruits to be gathered now all through that country.

The Liberia Conference recommends that "in order to an  
efficient and effectual move in the direction of the interior,  
there should be established and founded, somewhere in Li-  
beria, an institution or institutions having for their object the  
training of proper young men and youths as recruiting corps  
for the work." This is the universal feeling in Liberia.

I think I may venture a suggestion that Millsburg, the site  
of the honored labors of the devoted Ann Wilkins, should be  
resumed. There is a hill not far from the former site of the  
Wilkins Seminary, a little distance back from the river, which  
ought to be chosen for the 'training institution' recommended  
by the Conference. The buildings should not at first be too  
expensive. They should be built as far as possible in native  
style, so as not to transfer the native youth too suddenly from  
their modes and habits of life, and thus unfit them for con-  
tented and useful residence among their people when they re-  
turn to them. With this institution should be connected the  
manual labor system, which was so efficiently carried out at  
White Plains under Wilson, Roberts, and Herring.

I am quite sure that an institution established there now, to  
be regarded as a basis of interior operations, with its motto

"Onward to the Interior," would accomplish in a short time a surprising amount of good. The prayers and labors and lives given to this cause by your missionaries in past days were not in vain.

There is a feeling also among the intelligent portion of Liberia that we need the assistance and personal co-operation of qualified *white* men in this work, not only on account of the devotedness of such men, which they have witnessed in the past, but because such men would not have the temptation to engage in politics or take sides in any local differences. Their aim would be the good of all, natives and colonists. They would be superior to cliques and parties, and to the influence of electioneering natives, as they would not aspire to own property or hold office in the country. Every colored man of intelligence who goes from this country as a missionary becomes, in spite of himself, a part of the political machinery, and he cannot resist the warping influence which such a position entails. We need in Liberia a neutral, conservative power, and this we can only have in intelligent Christian white men. The Conference was sincere in adopting the following resolution, which, I venture to say, hardly expresses all they feel:

*"Resolved, That, should the Missionary Board in America send to this country a white missionary to labor with us, either in the interior or elsewhere, we shall give him a cordial welcome into our Conference, and co-operate with him in the great work of evangelizing Africa."*

But while it is a pressing necessity that we should have white men of the proper spirit among us, still I think that there are colored men in this country, in connection with your Church, who must sooner or later enter that field as the principal workers, to bear the heat and burden of exploring and pioneering. And I think, for the present, if such a man as Mr. Butler, of St. Mark's Church, (colored,) in Thirty-fifth-street, New York, was sent out to travel and preach among the Methodists in Liberia for six months or a year, he would accomplish a great work in stimulating them, and he himself would return with wider and more intelligent views of his fatherland and its missionary necessities; and if Mr. Pitman, of Liberia, was allowed for the same period to itinerate among the brethren here, a great deal might be accomplished.

Now, in conclusion, let me ask, are there no young men in your seminaries of learning ready and willing to take this field? If there are, the Society would do well to lay hold of and send them at once. The openings to the inner countries of West Africa, since the abolition of the transatlantic slave-trade, are wonderful; and no man need be in feeble health or die on the salubrious highlands of the interior.

## THE ASHANTEE COUNTRY AND SCENERY.

With the late expedition from England against the Ashantees there was quite an army of newspaper correspondents. These seem to have had but little else to do, save to write descriptions of West-African scenery and Ashantee towns, life, and manners. Here is a charming picture from the correspondence of the *London Daily News*:

"When Lieutenants Richmond and Woodgate went up with their company to build a redoubt, the thickness of the undergrowth in the bush forbade any view whatever. By persistent hacking at this undergrowth, by felling the smaller trees and keeping up perpetual fires, they have cleared a considerable space upon the crest, and imposed a charming view. On either side rose loftier hills, clothed in green from base to summit. Very far off, in the misty distance, beyond Coomassie, is a faint shadow of mountains. The level between is beheld through breaks of foliage exactly like that affectioned by the earliest Italian painters. Giorgione might have studied his tree effects from this spot. The plain lies misty and vague, its tones of delicate verdure fading at the distance into a golden haze. High above the forest level uprise the pale green crowns of cotton trees, disdainful of lower growths. Creepers drop like a brown waterfall down the trunks. Great ruffs of fern encircle their branches or hang their leaves like stag horns from the topmost boughs. A few trees bear a crown of blossom, scarlet or pink, but not to match in mass or beauty the brilliant garden of Fanteeland."

Another correspondent writes:

"A little stream goes clean and clear over some shingly pebbles, and bends in and out above and below the road among foliage rich enough to deck, not crowded enough to conceal it. Immediately after crossing, one of the richest banks of flowers that I have seen presented itself, the chief feature being a plant, whose name I do not know, very much like a cowslip in the actual flower, but with a bright white leaf standing out, as if a part of the flower itself, behind each flower-head, and the plant growing in luxuriant masses on stems six or seven feet high; the whole intertwined with ferns and creepers innumerable. The bank had a curious look—roots stood out from it as from the base of a fallen tree, and by the irregularity and ruggedness they gave to it added much to its picturesqueness and beauty. Yet the whole appearance of a bank, and not of a huge root, was there, from the completeness with which nature had decked every nook and cranny. I was rather puz-



zled, and went round behind it to find, plainly enough, stretched along behind it for, perhaps, sixty yards, the remains of an old forest king—now no longer, except by its mere shape, distinguishable from a mound of rich earth, and covered all over with rich, high growing moss and ferns and plants of all kinds.”

The following letter, which appeared in *The World*, of New York, is interesting:

“From Cape Coast Castle to the Prah river is eighty miles. I came back from Prahsu to the Coast in four days. When one leaves the Coast to go to the Prah, he travels for a few miles through a low jungle, destitute of trees and exposed to the sun. But he then reaches the forest, and his path is shaded by the immense trees which line it. This forest growing grander every mile, extends to the Prah, and from the Prah, it is said, reaches, with occasional openings, to Coomassie, and some distance north of it. Beyond Coomassie—that is, fifty miles north of it—lies a land watered by the Niger. It is a level country, fertile and well cultivated. Its inhabitants are Mahomedans; they dwell in walled towns; they have armies of mounted soldiers; they raise cotton, and manufacture it into cloth. They are hereditary foes of the Ashantees, and the latter do not allow them to pass through Ashantee, and approach the ocean.

“The country between the Prah and the Coast, along the road which I have now twice traversed, was a not unpleasant land until the beginning of the present year. It had for roads narrow footpaths, running through the forest as if at random. But these paths always led to villages of houses made of clay, neatly whitewashed, with wooden doors and windows, chairs, and tables. The villages had orchards of fruit trees and gardens of vegetables. The people were gentle and hospitable. Some of the women were handsome. They were not unwilling to make the stranger welcome. One might be in a far worse place than one of these Fantee towns. But they no longer exist. When the great Ashantee army crossed the Prah early this year, and invaded the country, they laid it waste. They destroyed the houses, cut down the fruit trees, made captives of the women, killed the men. The sites of these once pleasant places are now desolate places, covered with rank grass. The distance from Prahsu to Coomassie, according to our best information, is eighty-three miles, and the following are the known stations along the route. Prahsu to Kikiwhessi, 3 miles; Appaga, 3½; Attorbiassie, 2; Essiaman, 4½; Ansah, 5½; Fonmusu, 3½; Accrofoomoo, 4½; Ahquansraimu, 4½; Oweeramassie, 5½; Gunmansu, 1; Akim-Bomin, 1½; (at this point the Adansi Hills are reached) Quisah, 5 miles;

Fommanaught, 1; Donpoassie, 3½; Kiang Boassie, 2½; Essang Quantah, 1½; Detchiasu, 1; Akkan Kuasie, 1; Adaduassie, 1; Insarpi 1; Quarman, 2; Eggimassie, 1½; Amoafu, 1; Yarbubah 1; Ashantee Mansu, 1½; Bepposu, 1; Cocofu Quantah, 2; Aganmamun, 1; Edunkoo, 1; Sackrahrahah, ½; Admabur, 1; Day-day Suwah, 4; Ordasu, 1½; Essiagu, 1; Ahkanknasie 1; Karsi, 2; and Coomassie, 3."

The capital city of Ashantee is thus described in a communication in the *London Daily Telegraph*:—

"Coomassie, or Kumassi, though the capital of the kingdom, is not the largest city of Ashantee. Originally Duapin was considered a more significant place, and Salgha was said to be three times as large. But from its commanding position, it has gradually eclipsed all rival towns. Coomassie is built on the side of a large hill of ironstone. This hill is among the last of the series of acclivities which commence with the Adansi, and terminate a little to the north of Coomassie. They are all densely wooded, and present precipitous sides to the south, sloping more gradually northward. The country between the successive elevations is at times marshy, and always covered by thick brushwood. The city stands near a stream called the Soubin, which flows nearly all round it, and in the rainy season fills it with a pestilential fog. It is girt also with the dense forest, which stretches all the way from the Coast, for at least 150 miles. Three or four days' marching, however, northward, brings the traveller out of the bush, and there the miserable paths are exchanged for comparatively good and broad roads, leading to the large towns in the interior. The streets of Coomassie are broad and clean. They are ornamented with beautiful banyan trees, that form a grateful shade from the sun. Its greatest peculiarity, however, is that every house has one large public room which opens directly upon the street, and this gives its thoroughfares an extremely agreeable appearance. They are, moreover, artistic. The walls are of wattlework, but their roughness is carefully hidden under a plastering of mud, and this is washed over with white clay. The floors, which are mostly raised above the ground, are generally covered with rude carvings, and always kept clean and nicely polished. These public rooms average 20 to 24 feet in length, 12 to 15 in breadth, 7 to 9 in height. Their palm leaf eaves extend far over the walls, so as to keep out sun and rain. Each of these larger rooms has behind it a number of smaller ones, where the private life of the people is passed.

"Coomassie's principal buildings are the King's palaces. The chief royal residence is the Bantammah, on the north side

of the town, and this alone covers five acres of ground. It is, however, at one and the same time the royal abode, mausoleum, and magazine of military munitions. As to the population, there seems to be no accurate data. It has been put at 20,000 and 200,000. According to most accounts it certainly does not exceed the smaller number at the present day.

"Rich gold deposits are found in the whole country between Coomassie and the sea. The gold dust of all deceased and disgraced subjects, according to Bowdich, falls to the sovereign. Besides which, he levies a tax of gold on all slaves purchased from the Coast. The traders passing through his country are mulcted heavily in gold duties, while the elephant hunters are similarly taxed. In addition to these sources of revenue the King has daily returns of gold yielded in the washings at the Soko pits and on hills—the former, it is said supplying as much as 2,000 ounces a month."

The following description is given of the treasures of Ashantee, taken to England from Coomassie:

"The thousand ounces of gold gathered in such haste by King Coffee, as the first installment of the indemnity demanded by his English conquerors, furnish many curious and striking illustrations of the artistic development of the native goldsmiths. Their skill in working gold—which appears to be the most common metal of the country—seems, indeed, to be fully equal to that of the best European artists, while their fertility in invention is simply wonderful.

"Among the larger articles brought away by the English is a human head of massive gold, nearly five pounds in weight. Of a more pleasing character, and more to be preferred as works of art, are two heavy golden griffins, said to have been broken from the King's chair of state. There are besides many badges of office of different styles, some of them massive fibulæ of wrought gold, like those worn by the heralds sent by King Coffee to treat with the English commander, others of various patterns according to the office of the wearer. That of the King's chamberlain, for example, is distinguished by padlock and keys; the butler's, by cups and bowls, all of solid metal, and, for the most part, castings of exquisite design.

"In addition to these great badges, each of which contains many ounces of pure gold, there are fetish caps ornamented with gold in *repousse* work, the golden tops of umbrellas and sticks of office, grotesque lions for the heads of sceptres, golden jaw bones, thigh bones, and skulls, a large knife with a golden handle, and many indescribable objects.

"Smaller in size but not inferior in workmanship is an infinite number and variety of objects of native design, besides

numerous imitations of the gold work of other nations and ages; bracelets, some so heavy as to be a burdén, others of exceeding lightness and delicacy; necklaces, chains, pendants, brooches, and rings of curious yet beautiful shape.

"The imitated articles give a striking indication of the skill with which the native workmen copy everything that comes to them from the outer world. Thus there are golden padlocks, buckles, bells, and even watch keys, whose use must have been unknown. Not the least curious are several copies of reliquaries, left, perhaps, by Roman Catholic missionaries in that benighted land, and reproduced in gold by the native workmen with a faithfulness and delicacy which a Chinese might envy. Among the brooches, pendants, badges, rings and so on, there are forms which are almost fac-similies of early Indian ornaments; others approach Egyptian styles; still others, Scandinavian and Anglo-Saxon types. The whole world, in fact, has been laid under tribute, and the relics hoarded in this out-of-the-way region.

"Some of the articles are quite new, and still have clinging to them the fine red loam in which they were cast. Others are old and worn, and bear traces of frequent patchings and solderings. One of the most remarkable of the ancient pieces is a finely chased scal ring, the signet being made of an ancient Coptic coin. Two other rings were evidently copied from early English betrothal rings. Some of the necklaces and chains are formed of beautiful shells reproduced in gold, while others represent seeds and fruit. In every case, the design is individual, and the beauty of the workmanship refreshing to see, in contrast with the machine-made jewelry worn by modern civilized belles.

"The most noteworthy object in silver brought from Ashantee is an enormous belt, or baldrick, to be hung over the neck by a massive chain, crossing the breast diagonally. From the belt depend seven or eight silver sheaths for knives."

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#### THE DARK CLOUD RISING.

It is a painful thought, and one from which we would adly turn away, if it were possible, that human slavery has an almost coeval with the African race. And what is sur-  
g to us of the present day is, that no ruler or law-giver  
rmer times has seemed to comprehend its enormous  
dness. On no portion of the world has its evil influ-  
fallen so heavily as on benighted Africa. Her children  
been sold in the slave-markets of every nation for two  
id y rs. And what is most humiliating is, that for

two centuries and a half Christian nations have aided it, and in so doing have stimulated the avarice and cruelty of the native chiefs to increase the number of their captives as much as possible, and sell them to the traffickers in human flesh. Under this state of things there was no place of rest. Every strong tribe was engaged in offensive war, every weak one in devising means for protection. With these facts before the mind, it is needless to ask why Africa has not taken her stand among the nations, why commerce has not sought her out, and why science and literature have not long ago dispelled the thick darkness.

But in the efforts of the present century, made and being made for Africa herself, and her children in our own land, we see the dark cloud rising. In results accomplished already in each instance, we have the surest pledge of final success. Foundations have been laid and are being extended, on which it will be relatively easy to raise the superstructure. It is too late to repeat the old assertion that God designed the negro for slavery forever; that his utmost capacity fitted him only to be "a hewer of wood and a drawer of water." It is a waste of time at this hour to discuss the question whether the race, in moral and intellectual endowments, is on a level with the Anglo-Saxon. It is enough to say that in hundreds of cases, both in Africa and here, he has shown himself capable of broad culture and mental achievement of a high order. Yet we are willing to allow that he has a *plane* peculiarly his own, which can neither be reached nor entered fully by any other race. This is always to be remembered when we judge of his character or measure his capacity. We do not say it is higher, or in any way superior; but simply that it is unlike any other, and on which *he* especially excels. You may call it an idiosyncrasy, a perception, an instinct, or what you choose, it is there, and those who best know him most appreciate it. It fits him to cope with difficulties that are his own, and those of the race, and which cause him, in some important particulars, to succeed where others fail. His civilization and Christianity will never surpass in its triumphs that of the Caucasian; yet it will be best fitted to mould Africa and the African.

It is enough to say of him, as it is said of all men, that they are made in the image of God. On this point of capacity, lest we should be considered partial or sectional, we will go abroad for a competent witness, the Hon. John Pope Hennessy, once a member of the British Parliament, and later Governor of the British possessions on the West Coast of Africa. He advised the Home Government to dispense with the services of Europeans on the Coast. He says this can be done; that some of

the ablest members of the Legislative Council of Sierra Leone are pure negroes; that the best scholar on the Coast, a man who knows Hebrew, Greek, Latin, three modern languages, and is well read in the literature of each, is a pure negro; that among the clergy of the Church of England in the various settlements, some of the most intelligent are the native pastors, and among the most trustworthy are the native officials. What more honorable testimony to the capacity of the race?

And have we no concurrent proof in our own country? Why, it comes up from every school and colored mission in the land that the youth are not merely capable of ordinary culture and attainment in all the branches of usual study, but there is evidence of more than respectable success in the higher departments. In fact, we hesitate to transcribe the statements that from time to time are made to us. From all which and kindred testimony there is evidence that the race is to be early reconstructed, from the torpid ignorance of ages, upon the basis of a pure Christianity. Let us not be weary in well-doing, but thank God and take courage. We rejoice that the beginning is here, on our own soil, and in our day. Its culmination will be in Africa itself.

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From The (Liberia) New Era, September 24.

#### THE SEASONS AND AGRICULTURE.

We have not made a daily record of the state of the weather and temperature, but we think we are safe in saying that this has been the rainiest season that we have ever known. We had but a very short and uncertain dries last season. The rains set in during the month of March, and have continued since the last of April almost incessantly. On the St. Paul's river, for the last three months, we have not averaged more than five clear days without rain in a month. And yet the river has not attained its usual height for this season, because the rains may not have been so incessant and heavy further up the country. Some of the growers of ginger complain that these constant rains will injure their crops, while the coffee growers are encouraged and say that their trees are bearing abundantly, and breaking down beneath the burden of their golden fruit. At Carysburg one farmer informs us that he has had to prop most of the branches of his trees, on account of the excessive weight of the berries. The yield of coffee, ripening red, has been considerable during these rains; but only a few of the growers know how to cure it during this wet and moist season. One grower delivered us a quantity of coffee lately

which would compare well with any coffee cured in the dries. This he had picked in the rains, hulled out, cleaned, and cured over a drying kitchen, prepared expressly for the purpose; so that the coffee was cured by a gentle heat, which gave the berries a ring and a rattle, without impairing the spicy odor and their rich and delicate flavor. He also assort it into three qualities, the dark green berry, the light colored berry, and the broken or bruised grains, the latter of which he either uses or sells at half price. This is a system which the merchants will soon have to demand of others. Our friends in Clay-Ashland boast that they make two-thirds of all the coffee that is exported from this country, and if we could afford to spare the time we would visit their farms and see for ourselves.

The law giving a premium on the planting of coffee trees has been highly beneficial both to the country and to the farmers. It certainly has acted as a powerful stimulus to industry and profit. We have heard of many citizens complaining about this waste of public money on the farmers. But we do not think that the Government at any time has ever expended the sum of \$600.00 for a wiser and better purpose. She has an indirect pecuniary interest in these 100,000 more growing trees. Yet we are aware that the law is not sufficiently explicit, and that great advantages may have been taken of its provisions. Some few men, we are told, have cut lines through the bush and then planted little scions from ten to fifteen inches on these lines, leaving the bush to be cut and cleaned up in the dry season, which it is not at all probable they can do. This we do not think is the way the Legislature intended to have 10,000 trees planted for a premium of \$100.

Our correspondent says, upon good authority, that 98,000 trees have been reported to the Government as planted during last year. We think we are safe in estimating that 25,000 more trees have been planted and not reported, because many persons have lots which do not reach the minimum number subject to a premium under the law. For instance, since last September, we have ourself planted 2,500 coffee trees, in parallel rows, eight feet distant, crossing each other at right angles. These are nearly all from three to five feet high, two and above years old, many limbed, some in blossom, some bearing coffee. Since we would not agree to plant coffee until we had visited the coffee farms, in order to report them in the *New Era*, we had to purchase all our scions. These trees appear like a regiment of soldiers in battle array. Between the rows of coffee we have planted potatoes and cassavas, removing every stump and bush. We know that many other persons, in the same way, have planted many trees, but less than 3,000, which have not been reported to the Government.

From the New Era, of August 27th, September 24th, and October 29th.

#### AFFAIRS IN LIBERIA.

**THE LIBERIA SUNDAY SCHOOL ADVOCATE.**—This is the title of a new paper published under the auspices and direction of Hon. H. W. Dennis and Mr. Henry Cooper, and edited by the Rev. Daniel Ware, presiding elder of the M. E. Church for Monrovia, and the St. Paul's River District; but now (on account of the indisposition of the editor proper) edited *pro-tem* by John R. Freeman, Esq. We welcome this new Advocate to the patronage of the Christian community and the whole country. We bid it go forward on its mission of love and benevolence, visiting every family in all our districts, and we ask for it not only the support of those who truly love the Sabbath School as the nursery of the Church, but of all those who profess to love the cause of Christ, that they may show their faith by their works. Such a paper as this professes to be, is much needed in this country, and can be made, if properly conducted, a power of extensive usefulness.

**MISSIONARY VISIT.**—The Rev. Dr. Eddy, of the Episcopal Church in the U. S., appointed agent to Liberia, arrived at Cape Palmas in the English Mail Steamer on the 4th inst., there chartered a schooner of Messrs. McGill Bros. visited Sinoe, Bassa, and Monrovia, proceeded up the St. Paul's river as far as Rev. A. F. Russell's, discussed and decided either to make Monrovia his headquarters and place of residence, or to proceed to Bopora and commence missionary operations there. On Friday, the 21st inst., he embarked on the Mail steamer for the U. S., in order to make his arrangements accordingly. Dr. Eddy is described as a very large man, nearly the equal in stature of E. Liles, Esq. He might in his report to the Mission Board write in the laconic style of Cæsar, "*Veni, vidi, vici.*"

**DEATHS BY DROWNING.**—On Tuesday evening, the 11th inst., on the arrival from the leeward of the English Mail steamer in the harbor of Monrovia, the mail agent attempted to come on shore in the night, with the mail bags, bringing with him a German Missionary and Mr. Mason, the agent at Cape Palmas for the English house of Wm. Brook & Co., of which H. C. Criswick, Esq., of Monrovia, is the principal. When in the bar or near the beach the boat swamped. The mail agent swam out, the Missionary barely escaped with life, and Mr. Mason and two kroomen or natives were drowned. Mr. Mason was a native of Manchester, England, and about 27 years of age. He had been some years in the employ of Mr. Criswick and was well and favorably known to many of our citizens. On Saturday, the 15th inst, Benjamin Askins, a young man of Arthington, son-



in-law of Mr. Alonzo Hoggard, was passing Millsburg, on the St. Paul's river, near the bank, conversing with persons passing in another canoe, when a limb of a tree, projecting over the river, struck and dragged him out head-foremost into the river, drowning him. His body was recovered and interred on the following Monday. Mr. Askins was an industrious man. He leaves a wife, one child, and many relatives and friends to mourn his loss.

**SHIPMENTS.**—The Bark Liberia, belonging to Messrs. Yates & Porterfield, of New York, arrived in the port of Monrovia on the 24th inst., with general cargo, provisions, &c., having made the voyage to New York and back since May 1st, a period less than four months. Among her return passengers are Mrs. Caroline J. McGill and her son, Mr. Benedict. Walter Brohm, Esq., recently dispatched a bark to Germany, with a cargo of 4,100 bushels palm kernels, 90,000 gallons palm oil, 6,206 lbs. coffee, 623 lbs. ivory, 18,000 lbs. camwood. The Schooner "Petronila," of the firm of Sherman & Dimery, of Monrovia, sailed from this port on the 20th inst., with a cargo of palm oil and palm kernels. She goes consigned to Messrs. Irvine & Woodward, Liverpool.

**ADMISSION TO CHURCH MEMBERSHIP.**—The formal admission of Mr. W. H. Lynch to full membership in the First Presbyterian Church of Monrovia, on the 23d August, awakened in the breasts of many present emotions that were difficult to be suppressed. The sermon on the occasion by the pastor, Rev. R. A. M. Deputie, was peculiarly appropriate, from First Timothy, 6th chapter, 12th verse, "*Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called and hast professed a good profession before many witnesses.*" Rev. E. W. Blyden and Elder D. B. Warner made some becoming and touching remarks, with some very striking illustrations. The whole scene was impressive; and it is hoped that Mr. Lynch's good example will be followed by others who are still in bondage to satan.

**THREE NATIVE KINGS DEAD.**—Within the past six weeks, three notable chiefs have died. Bombo, of the Little Cape Mount District; King Grey, of the Marbar Country, Dey tribe, on our south beach and the region between this and Junk; and lastly, the notorious King Boyer, of Trade Town. This reminds us that just a year or two ago Prince Manna and Mamora Sou were summoned away. These are fit times for Government to interpose and appoint successors who shall be under certain obligations to the State; or if it does not *appoint* the successor, at least let it be known that it will sustain and support him, so long as he conforms to certain restrictions and re-

quirements. The successors should be summoned to the Capital, or Commissioners duly empowered sent to them, the former plan preferred—and new arrangements made or the old ones (if any) re-adopted, explained, and enjoined upon them.

THE GOVERNMENT SCHOONER "EMMY" arrived in port on the 12th inst., with the Hon. H. W. Dennis, Secretary of the Treasury, who we learn has been down the Coast to investigate matters pertaining to the wreck of the Yoruba, and to attend to some financial affairs at Sinoe and Grand Bassa. About two months ago the President, in company with the above named gentleman and the Hon. W. M. Davis, started to the leeward for the same purpose, but on account of severe indisposition of the former they were compelled to return. The result of the present inquiry we have not learned. The Emmy is the Government vessel purchased for revenue purposes by the President when late Commissioner to England. The Emmy is said to be an English yacht, built originally as a pleasure boat, and furnished with splendid accommodations.

## COST OF THE LEGISLATURE.

MONTERRADO Co.—2 Senators, \$800; 2 Senators, 2 lay days each, \$20; 4 Representatives, \$400 each, \$1,600; 1 Representative, 4 lay days, \$20; 2 Representatives, 2 lay days each, \$20.	\$2,460 00
BASSA Co.—2 Senators, \$800; 3 Representatives, \$1,200; 5 Representatives and Senators, 4 lay days each, \$100.....	2,100 00
SINOE Co.—2 Senators, \$800; 3 Representatives, \$1,200; 5 Representatives and Senators, 6 lay days each, \$150.....	2,150 00
MARYLAND Co.—2 Senators, \$800; 3 Representatives, \$1,200; 5 Representatives and Senators, 8 lay days each, \$200.....	2,200 00
MILEAGE OF MEMBERS— <i>Montserrat</i> : 1 Senator, 40 miles, \$6; 1 do., 30 miles, \$4 50; 1 Representative, 120 miles, \$18; 2 do. 30 miles, \$9. <i>Bassa</i> : 5 Members, 120 miles, \$90. <i>Sinoe</i> : 5 Members, 300 miles, \$270. <i>Maryland</i> : 5 Members, 500 miles, \$375. Additional for Speaker per annum, \$25.....	797 50
EXPENSE OF OFFICERS.—2 chief clerks, \$420; 2 engrossing clerks, \$320; 2 enrolling clerks, \$320; 2 sergeants at arms, \$320; 2 chaplains, \$240; 4 runners, \$320; 6 lay days Secretary of Senate, \$21; 360 miles Secretary of Senate, \$54; 120 miles 1 clerk of House of Representatives, \$18; 120 miles 1 runner, \$18; 15 miles 1 runner, \$2.25.....	2,053 25
Total.....	\$11,760 75

## DEATH OF BISHOP PAYNE.

We deplore, with profound and unaffected sorrow, the sudden death, of paralysis, October 23, at his home, in Westmoreland county, Va., of the Rt. Rev. John Payne, D. D., for upwards of thirty years a faithful laborer for the Christian elevation of Africa. Bishop Payne was appointed a Missionary by the Foreign Committee of the P. Episcopal Church August 11, 1836. He arrived in Liberia July 11, 1837. He was con

secrated Missionary Bishop of Cape Palmas and parts adjacent July 21, 1851, and resigned his jurisdiction October 21, 1871. In his last report but one he said: "For myself I fear that little ability remains to aid directly this glorious work. But I claim that in devoting myself to preaching among the Gentiles the unsearchable riches of Christ, I was no fool. On the contrary, I did obey literally the command of my Lord. I did follow the very footsteps of Apostles, martyrs and prophets."

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**DEATH OF REV. MORRIS OFFICER.**

*The Lutheran Observer* contains the following notice and just tribute to the memory and worth of our late friend, Rev. Morris Officer, founder of the Muhlenburg Mission, Liberia:—"Mr. Officer was born in Holmes county, Ohio, and was educated at Wittenberg College. Before completing his entire course, his deep interest in the colored race led him to go as a missionary to the benighted natives of West Africa, about the year 1851. Here he labored to establish a mission under the auspices of the American Missionary Association, and then returned to this country to secure the means and make arrangements for prosecuting the mission work more extensively and efficiently. After a year or two, he returned to Africa and established the Muhlenburg Mission in Liberia, under the auspices of the General Synod of the Lutheran Church. Having placed its management in charge of others, he returned again to this country and entered the pastoral work at Findlay, Ohio. Subsequently he was appointed General Superintendent of Home Missions under the General Synod, and labored most efficiently for a number of years in prosecuting this great interest. In consequence of impaired health and other discouragements, he resigned his position as Superintendent of Home Missions about two years ago, and removed to Kansas with his family, and there engaged in farming. His health rapidly improved by the change, and he resumed the work of the ministry, but he withdrew from the Lutheran church and entered the Congregational, in which he labored until the time of his death, which took place at Topeka, Kansas, November 1."

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From the Argus and Patriot.

**VERMONT COLONIZATION SOCIETY.**

The fifty-fifth Anniversary of this Society was held on Thursday evening, October 22, in the Representatives' Hall, at the State House, Montpelier. The meeting was opened by a fervent prayer by Rev. H. A. Spencer, Chaplain of the House. Rev.

J. K. Converse, Secretary, read the Annual Report, a very interesting and instructive document. This Society has existed 55 years, and contributed \$90,000 to build up a home for the African race in Western Africa. The Society had lived through great opposition. Garrison formerly singled it out for his poisoned arrows, but five years ago said to him, (Mr. Converse,) "your scheme is the only one I see possible by which Christian civilization can be extended through that part of Africa." Mr. Converse said that he was Secretary of a district comprising the States of Maine, New Hampshire, and Vermont, and had forwarded to Washington for the American Colonization Society nearly \$4,000 the past year. Among other interesting statistics, he gave the number of colonists in Liberia as 15,000, with 65 churches, embracing all denominations. Since the war, 3,060 emigrants have been sent out, which never occurred but once before in nine consecutive years. Mr. Converse showed the *Argus and Patriot* reporter the record book of the Vermont Society, in which its constitution, bearing the date of October 23, 1819, is handsomely engrossed in the handwriting of its first Secretary, William Slade, Junior, afterwards Governor of Vermont. The officers then chosen were his Excellency, Governor Jonas Galusha, President; Hon. Elijah Paine and Cornelius P. Van Ness, Vice Presidents. The volume is a small book, covered with blue paper and backed with sheep-skin. It contains a record of all the subsequent annual meetings since 1819.

After the reading of the Annual Report, an able address was delivered by Rev. George W. Samson, D. D., of New York city, in which he reviewed at length the action of England and America in attempting to put down the slave trade. In the United States attempts to abolish it were made early. It was first proposed to send the negroes to Canada, then to Ohio, but these schemes were found impracticable on account of the climate. England had tried to establish a colony on a sandy promontory of the Western Coast of Africa convenient for her ships to touch at as they passed. In 1819, Henry Clay struck the key-note for African colonization in the Kentucky Legislature, and Vermont re-echoed it. Two years before South Carolina attempted to nullify it was proposed to expend \$75,000,000, which it was thought would colonize all the slaves.

Had it been done then it would have saved the late civil war and hundreds of thousands of millions. The speaker related certain movements, which were made at Mr. Lincoln's suggestion during the war, to promote colonization. The speaker contended that there never was more necessity for colonization than at the present time. We have *stolen* men from Africa, and

the least we can do is to take the captive back. Let Congress appropriate \$50 or \$100 each for that purpose, and after they get there send them libraries and cottages. Let Vermont move in this matter.

We have given only a few points of Dr. Samson's interesting address. He was cheered at the close.

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[ FOR THE AFRICAN REPOSITORY.

**COME OVER AND HELP US.—Acts xvi, 9.**

BY MRS. MARTIN.

Oh, Freedmen! hear the petition  
Of your own, your native land.  
Oh! refuse not the commission  
To go, now, with heart and hand,  
And redeem your own bright country—  
That land with the golden sand.

Doubly your own, now, make her,  
Which is yours by ancestral right;  
Barth, Livingstone, and Baker  
Have thrown on her darkness, light;  
But you, of all, can best aid her  
To emerge from her long dark night.

To her sons, with the Gospel shining  
Their Christian hearts within,  
Sure, Jehovah is now assigning  
This glorious work; then, begin,  
And your land, of sunny brightness,  
From the powers of darkness win.

Go, fearless and unquailing,  
Over the ocean wide,  
Over the blue waves sailing,  
With Jehovah for your guide.  
Oh, what should you be fearing  
When the Lord is on your side?

Then, go to her sunny fountains,  
Go to her cocoa groves,  
Go to her grand Moon-mountains,  
Where the lordly lion roves;  
Go to the land that is needing  
The love that in mercy moves.

And in highest zeal, endeavor  
For the good of our fallen race.  
Come, accept your work; in it never  
Faint or weary, for by God's grace,  
Your land, among Christian nations,  
Shall take, ere long, her place.

COLUMBIA, S. C., November, 1874.

**NEW JERSEY COLONIZATION SOCIETY.**

Correspondence of the Newark Daily Advertiser.

NEW BRUNSWICK. Nov. 18, 1874.

A spirited and influential meeting celebrated the jubilee of this honored fountain of good at New Brunswick, this evening, in the beautiful edifice of the Second Reformed Church. The occasion was a happy one, also, as the golden wedding of our beloved and venerable President and this Society, the bride and pride of his early manhood. Flowers and music and happy addresses were the order of the busy time from 7½ to 9 o'clock. The religious exercises were conducted by Prof. D. D. Demarest, the noble pastor, Dr. Hartranft, and Rev. Dr. Abeel. Excellent opening remarks were made by President Maclean, who then introduced Secretary Orcutt for a brief statement touching the parent society's work and wish. Rev. Dr. Samson and Prof. Woodbridge gave us addresses compact of power and beauty, which were followed by a stirring testimony from Rev. John Miller, of Princeton.

In compliance with constitutional call, which gives a Vice President to each county and "thirty other managers" in general allotment, the following revised list was proposed and cordially ratified. The same foundation law requires two Secretaries—for correspondence and record.

Our friends, clerical and lay, will pardon the omission of titular honors by both scribe and printer. S.

President—John Maclean.

Vice Presidents—Hosca Madden, Atlantic; Wm. Walter Phelps, Bergen; S. A. Dobbins, Burlington; Abraham Brown- ing, Camden; Jonathan F. Leaming, Cape May; F. F. Westcott, Cumberland; Bishop Odenheimer, Essex; Simeon Warrington, Gloucester; Dudley S. Gregory, Hudson; Ashbel Welsh, Hunterdon; J. M. Macdonald, Mercer; A. B. Van Zandt, Middlesex; Joel Parker, Monmouth; John Hill, Morris; Wm. A. Newell, Ocean; David Magie, Passaic; C. H. Sinnickson, Salem; Abraham Messler, Somerset; Daniel Haines, Sussex; Benj. Williamson, Union; J. G. Shipman, Warren.

Board of Managers—John Maclean, Theo. Runyon, N. N. Halstead, John Hall, C. D. Hartranft, Morgan L. Smith, James P. Wilson, R. L. Dashiell, E. R. Craven, James A. Williamson, C. K. Imbrie, Thos. N. McCarter, George H. Cook, Paul D. Van Cleef, Beach Vanderpool, Wm. T. Findley, David Bishop, Wm. C. Roberts, Chas. S. Hageman, Sam'l A. Clark, F. T. Frelinghuysen, E. P. Terhune, E. Kempshall, John P. Jackson, John V. Mesick, Marcus L. Ward, J. T. Crane, Amos Clark,

Jr., John Woodbridge, Wm. O. Headley, John Miller, Wm. H. Steele, Wm. R. Nicholson.

Executive Committee—Wm. R. Nicholson, Wm. T. Findley, E. R. Craven, Wm. H. Steele, Morgan L. Smith, Daniel Price, John P. Jackson.

Secretaries—Wm. T. Findley, John P. Jackson.

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#### ITEMS OF INTELLIGENCE.

**THE FREEDMEN AND LIBERIA.**—Another company of freedmen sailed Saturday, October 31st, for Liberia. From North Carolina and other States they have gone to become citizens of the African Republic. We feel assured that the same Divine Providence which planted Liberia will continue to prosper the great work of civilizing and evangelizing the people of Africa. One of the company, sent from Philadelphia, had a remarkable history. He was stolen about eight years ago from the interior of Africa, and sold to a Spanish slave-trader. The slave vessel was captured by a British man-of-war, and the recaptive taken to Nassau, and kindly cared for by Alexander Thompson. Recently he came to Philadelphia, and requested the Secretary of the Pennsylvania Colonization Society to send him "home to Africa." With his Bible and hymn-book, he has gone to Liberia. We hope that the Colonization Society may be aided to do much more for Africa. Let it be remembered in prayers, gifts, and legacies. T. S. MALCOM.

**A NATIVE AFRICAN ORDAINED.**—Barnabas Root was recently ordained in the Broadway Congregational Tabernacle, New York. He is a native of the Sherbro country, West Africa. Having become educated in this country, he proposes to return to his home and preach the gospel to his countrymen.

**THE CLIMATE OF EGYPT.**—Dr. Schweinfurth lately pointed out that the climate of Egypt has lost the characteristic features which formerly united it with that of tropical Africa, and that the natural productions of the country have gradually become more northern.

**EGYPT AND DARFUR.**—An Alexandria correspondent writes, under date September 12: "Letters have been received from the Soudan, dated August 12. They mention 'Colonel Gordon, with a portion of his staff, was at the mouth of the river Sobat, occupied in constructing a fort, and forming at that spot the first establishment in a chain of posts towards the interior. The rest of his staff had gone on to Gondokoro, except one who had arrived at Khartoum, partly on account of sickness and partly as bearer of important dispatches to the Khedive. On June 27, the Governor-General of the Soudan left Khartoum for Kordofan, and it is stated that in the early part of August he would start for the frontier of Darfur. Troops and munitions of war were being continually forwarded from Khartoum to Kordofan, and everything indicated that the war against Darfur would be actively continued.' We hear also from Cairo that troops and material of war are being sent to Sonakin. It may therefore be accepted as certain that an attempt will now be made by the Khedive to conquer and annex Darfur."

## TO OUR READERS.

With our next issue, we begin the *Fifty-First Volume* of THE AFRICAN REPOSITORY.

I. We appeal to our friends to see that the circulation of the REPOSITORY is largely increased: thus spreading Colonization intelligence, awakening a deeper interest in the work, and aiding the cause of Christian civilization in Africa.

II. The new postal law requires, that from the first of January next the postage on the REPOSITORY shall be paid in advance at the office from which it is sent—Washington City. It will be six cents per annum. We therefore request subscribers, and all who are entitled to receive it gratuitously, to send this amount to the Treasurer. Our readers will perceive that though this is a small sum for each one, yet it would be a considerable amount in the aggregate for the Society to pay.

III. Information of the removal of those to whom the REPOSITORY is sent is specially requested.

## Receipts of the American Colonization Society,

DURING THE MONTH OF NOVEMBER, 1874.

<b>MAINE.</b>			
Hallowell—M. H. Flagg.....	\$25 00	Norwalk—Rev. S. B. S. Bissell,	
Freeport—Mrs. E. F. Harrington	10 00	Rev. C. M. Selleck, Wm. S.	
		Lockwood, ea. \$10.....	30 00
	35 00	Stamford—Ira Bliss, \$20; George	
<b>NEW HAMPSHIRE.</b>		Elder, \$5.....	25 00
Milford—William Gilson.....	5 00	Greenwich—Miss Sarah Mead,	
		\$20; Oliver Mead, \$5.....	25 00
			130 00
<b>VERMONT.</b>		<b>NEW YORK.</b>	
Essex—Annuity of Matthew La-		New York City—A. K. Ely, Yates	
throp, by S. G. Butler, Execu-		& Porterfield, ea. \$100; Miss	
tory, \$8, less exchange, 15 cts...	37 85	Jane Ward, \$20; Holt & Co.,	
Williston—Col. Cong. Ch.....	8 20	Read & Co., Watts, Parker &	
White River Village—Col. Sam.		Co., Gilchrist, White & Co.,	
E. Pingree, \$5; J. H. French,		Cash, Z. Stiles Ely, ea. \$10.....	200 00
\$2; Dr. George Tenney, \$1.....	8 00	Brooklyn—C. P. Dixon, \$20; Cash,	
Underhill—Cong. Ch.....	8 21	J. F. McCoy, ea. \$5.....	30 00
Jericho Centre—Individuals.....	6 11	Yonkers—Joseph Master.....	25 00
	63 37	Keseeville—Cong. Ch.....	15 00
		Potdam—Mrs. B. G. Baldwin.....	10 00
			303 00
<b>MASSACHUSETTS.</b>		<b>DISTRICT OF COLUMBIA,</b>	
Newburyport—Mrs. S. W. Hale,		Washington—Miscellaneous.....	222 27
\$10; J. S. Hale, \$5.....	15 00		
<b>RHODE ISLAND.</b>		<b>FOR REPOSITORY.</b>	
Newport—Miss Ellen Townsend.	10 00	NEW HAMPSHIRE—Hopkinton—	
Providence—Robert H. Ives, \$50;		Mrs. A. C. Foss.....	50
Mrs. Ann E. Miller, Mrs.		MARYLAND—Sandy Spring—Miss	
Whipple, ea. \$10; Miss Avis		S. Gaither, to Jan. 1, 1875.....	1 50
Harris, Mrs. Rogers, Rev. Dr.		OHIO—Coral Doory—Mrs. L. C.	
Caswell, C. E. Carpenter, Ben.		Blickensderfer, to Sep. 1, 1875.....	1 00
White, ea. \$5.....	95 00	CANADA—Windsor—H.	
Bristol—Mrs. Rogers, Miss Char-		Henry Clay, to Nov. 1, 1875.....	1 00
lotte De Wolf, ea. \$25; Mrs. Ly-			
dia S. French, \$5; Rev. Dr.		Repository.....	4 00
Shepherd, \$1.....	56 00	Donations.....	795 22
	161 00	Annuity.....	5 25
		Miscellaneous.....	222 27
<b>CONNECTICUT.</b>		Total.....	\$1022 74
Bridgewater—J. C. Loomis, Mrs.			
A. Bishop, F. Wood, D. F. Hol-			
ister, ea. \$5.....	20 00		



